

A GUIDE
TO
HINDUSTANI.

RANKING.

FOURTH EDITION.

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C. K. OGDEN

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A GUIDE
TO
HINDUSTANI.

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A

GUIDE TO HINDUSTANI

IN PERSIAN AND ROMAN CHARACTER

SPECIALLY DESIGNED FOR

THE USE OF

OFFICERS AND MEN SERVING IN INDIA,

INCLUDING COLLOQUIAL PHRASES

A COLLECTION OF ARZIS, WITH TRANSLITERATION
AND ENGLISH TRANSLATIONS.

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PREFACE TO FOURTH EDITION.

The present Edition has been carefully revised and some additions made to the text and notes.

The system of transliteration finally adopted by the Asiatic Society of Bengal has been substituted for that given in the last edition.

I am glad to know that the book has been helpful to students of Urdu.

G. R.

CALCUTTA : }
March, 1897. }

PREFACE TO THIRD EDITION.

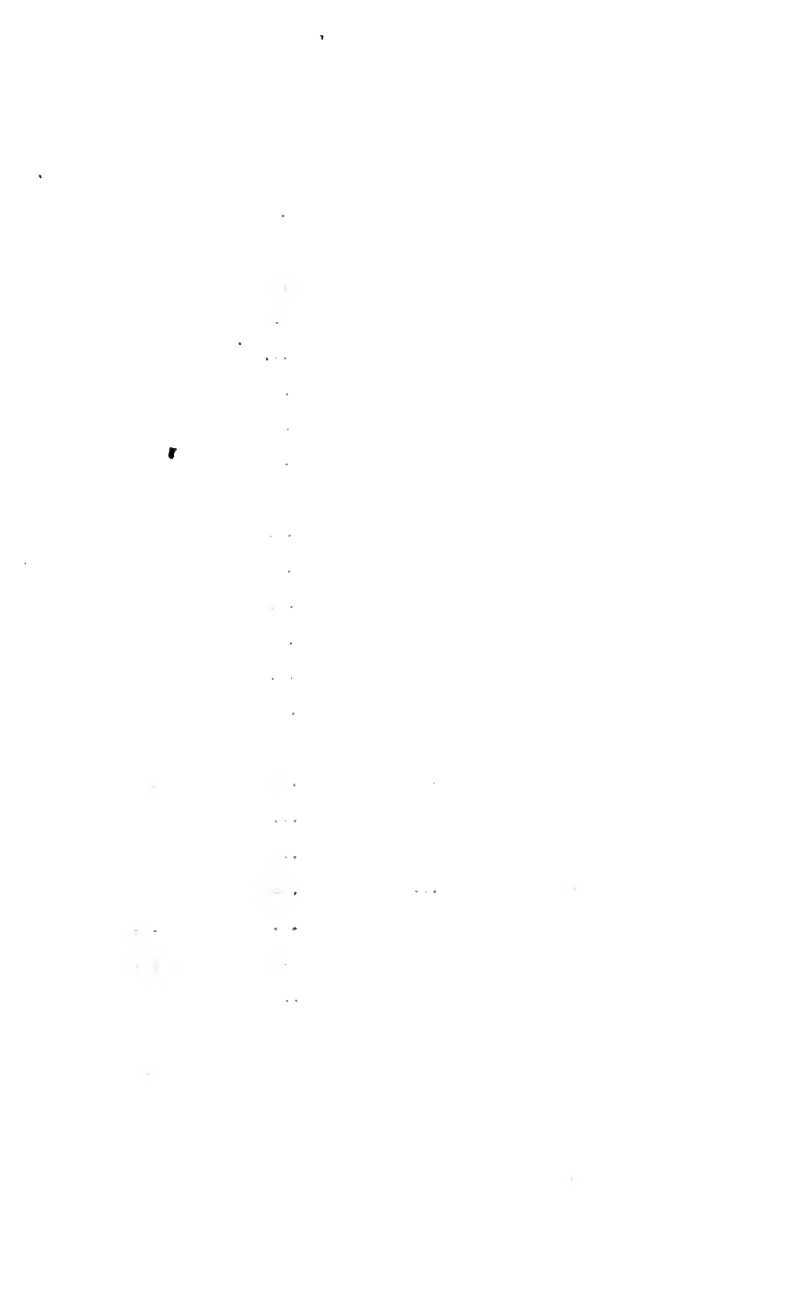
In this Edition I have endeavoured to increase the utility of the book by the addition of much that I had omitted for the sake of brevity in former editions, and it is hoped that the book will now offer far greater facilities for acquiring a knowledge of Urdu than have hitherto been available within the compass of a single volume.

G. R.

CALCUTTA : }
June, 1895. }

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A GUIDE TO HINDUSTANI.

PART I.

A CONCISE GRAMMAR OF URDU.

THE Hindustani alphabet is the Arabic alphabet with modifications, including as it does certain letters to represent sounds which do not occur in Hindi words, while on the other hand certain letters are exclusively confined to words of Hindi origin.

This composite character of the alphabet is a necessity of the language, composed as it is of three vocabularies—Sanskrit, Arabic and Persian.

Urdu is written in the Persian character, from right to left, while the Nāgri (or *Hindī* character) is written from left to right.

The following table gives the letters in the Persian character ; it should be remembered that the dots are the essential part of the letters—many letters being exactly similar in form, and indistinguishable except by their dots—as will be seen from a glance at the subjoined alphabet.

Alphabet in the Persian Character.

Name.	Form.	English Transliteration.	Combined Form.		
			Final.	Medial	Initial
alif	ا	ā	ا	ا	ا
be	ب	b	ب	ب	ب
pe	پ	p	پ	پ	پ
te	ت	t	ت	ت	ت
ṭe	ٹ	ṭ	ٹ	ٹ	ٹ
se	س	s	س	س	س
jīm	ج	j	ج	ج	ج
che	چ	ch*	چ	چ	چ
ḥe	ح	ḥ	ح	ح	ح
<u>kh</u> e	خ	<u>kh</u>	خ	خ	خ
dāl	د	d	د	د	د
ḍāl	ḍ	ḍ	ḍ	ḍ	ḍ
zāl	ذ	z	ذ	ذ	ذ
re	ر	r	ر	ر	ر
ṛe	ر	ṛ	ر	ر	ر
ze	ز	z	ز	ز	ز
zhe	ژ	<u>zh</u>	ژ	ژ	ژ

* See page 4.

Name.	Form.	English Transliteration.	Combined Form.		
			Final.	Medial	Initial.
sín	س	s	س	س	س
shín	ش	sh	ش	ش	ش
şád	ص	s	ص	ص	ص
zád	ض	z	ض	ض	ض
toë	ط	t	ط	ط	ط
zoë	ظ	z	ظ	ظ	ظ
'ain	ع	'	ع	ع	ع
ghain	غ	gh	غ	غ	غ
fe	ف	f	ف	ف	ف
qáf	ق	q	ق	ق	ق
káf	ك	k	ك	ك	ك
gáf	گ	g (as in gate)	گ	گ	گ
lám	ل	l	ل	ل	ل
mím	م	m	م	م	م
nún	ن	n	ن	ن	ن
hamza	ء	, or -*	ء	ء	ء
wao	و	o or w	و	و	و
he	ه	h	ه	ه	ه
ye	ي	e or y	ي	ي	ي

* See page 10.

The foregoing Table gives in the third column the English letters by which in transliteration the several letters of the Urdu Alphabet is to be represented.

These forms are with one exception (ch = چ) those agreed upon by the Asiatic Society of Bengal and used in all publications of that Society: There چ is represented by "c" in deference to Continental usage, but as the object of transliteration is to represent sound, "ch" seems the proper form for use in English.

As a necessary consequence of the connection of letters in writing, only the essential part of the letter is written, that is to say, the general form of the letter is indicated, and is distinguished from its fellows by the dots. The letters may be thus divided into classes. Certain of the letters are never joined to the letter following them. These letters are :

ا د ت ذ ر ز ژ و

It is evident that any attempt to join these letters to the left would render them unrecognizable.


Note.—In manuscripts this rule is not always observed, and it should be remembered, that *dál* and *re* are not infrequently found in manuscripts joined to the letter following.

Vowels.


The vowels in Urdu are either short vowels or long vowels. The former are represented by certain marks placed above or below the consonants with which they are pronounced, while the latter are written by means of the letters | *Alif* و *wao* or ع *ye*, with one or other of the marks used to represent the short vowel sounds, which are as follows :—

The short *u* sound of the English language (as in the word


“butter”) is represented in Urdu by a short diagonal stroke from right to left, and from above downwards, written above the consonant with which it is to be pronounced, and called *fatha*.

For example.—The syllable “sun” is written in Urdu letters thus  *san*, and has the meaning of *hemp*.

The short *i* sound is represented in Urdu by a short diagonal stroke similar to the above, but written *below* the consonant with which it is to be pronounced, and called *kasra*.


For example.—The syllable “Dikk” is written in Urdu thus,  *diqq*, and has the meaning of *trouble, annoyance*.


The *u* sound which in English is heard in the words bull, pull, full, is represented in Urdu by a short diagonal stroke with a loop at its upper end, written *above* the letter with which it is pronounced, and called *zamma*.


For example.—The syllable “pull” is written in Urdu, thus  *pul*, and has the meaning of “a bridge.”

The long vowels are as follows :—

The long *a* sound is represented in Urdu by the letter Alif. At the commencement of a word, this Alif has a second Alif written horizontally over it, while in the middle of a word, the Alif is simply accompanied by the vowel mark *fatha*, written or understood.

For example.—The word “ardour” is represented in Urdu letters, thus  — *ādar*, and has the meaning of *respect* or *honour*.

The word “farm” is represented in Urdu letters, thus  *fām*, which word means *having-the-colour-of*.

The long *ū* sound is represented in Urdu by the letter *wao*  together with the vowel mark called “*zamma*.”

For example.—The sound “boot” is written in Urdu thus, ^پبوت *būt*, and is a word meaning *strength, power*.

The long *i* sound is represented in Urdu by the letter Ye ^ی together with the vowel mark “*kasra*.”

For example.—The sound “beer” is written in Urdu thus, ^{بیر}*bīr*, and is a word meaning “*a hero*” “*warrior*.”

These sounds are called معروف ^{معروف} *ma'rūf* or “known.”

The sound *o*, as in the English word *rope* is represented by the letter ^و *wao* without any vowel mark.

For example.—The syllable “rope” is written in Urdu thus, ^{روپ} *rop* and means *a stalk of grass or corn*.

The *a* sound, represented by the English words *fate, mate, &c.*, is represented in Urdu by the letter ^ی *ye*, without any vowel mark.

For example.—The syllable “pate” is written in Urdu thus, ^{پیت} *pet* and means “*stomach*,” “*belly*.”

These two latter sounds are called مجهول ^{مجهول} *majhūl*, or “unknown.”

DIPHTHONGS.—The above are the simple short and long vowel sounds; there remain certain diphthongs which are as follows:—

The sound *ai*, as in the English word “aisle,” is represented in Urdu by the letter ^ی combined with the vowel “*fatha*,” thus the word “aisle” would be written in Urdu letters ^{اِیل} *ail*.

The word for a bullock is ^{بیل} *bail* pronounced to rhyme with *aisle* as above.

The sound *ow*, as in the English word “cow,” is represented in Urdu by the letter ^و *wáo*, with *Fatha*.

For example.—The word “now” would be in Urdu letters نو *nau* and is a Persian word meaning “new.”

The above give all the sounds of the vowels and diphthongs.

The following words are given as further examples, and as an exercise in reading.

مَطْلَب - مَنشار - لُوتْنا - کھیوَت - پیتھنا - پَنگُو - پَنکھا

Pankhā - Pangū - Paithnā - Khevat - Lūtnā - Minshār - Matlab.

Fan - Cripple - To enter - A rower - To rob - A saw - Object.

روپنا - رونا - رولا - بیتھنا - سینا - کُنْجی

Kunjī - Sīnā - Senā - Baiṭhnā - Raulā - Ronā - Ropnā.

A key - To sew - Army - To sit - Noise - To weep - To plant.

PRONUNCIATION OF CONSONANTS.

It is necessary to say a few words upon the pronunciation of certain letters which are not represented in their transliteration by exactly equivalent English letters. These are

ق غ ع ط ض ص ش ژ ذ خ چ ث ت

To take these in order.

ت This letter is softer in pronunciation than our English “t” and has a sound somewhat more nearly approaching to “th.” Practice will alone suffice for its due pronunciation.

ث This letter (which may be also written ط, *e.g.*, in manuscripts), answers more nearly to our English “t.”

ث This letter only occurs in words of Arabic origin, and has a sound exactly answering to the English “s” pronounced with a “lisp.” In Hindūstānī however this

accurate distinction is very rarely made, and the letter is pronounced as "s" Thus باءث *bā'is̄*.

چ This letter has the sound of "ch" in "chin" or "cheese."

خ This letter has no exact equivalent in English.

The "ch" of the Scottish "*loch*," represents it exactly.

Also the "ch" of German, as in the words "*durch*" "*nicht*" very closely approaches the sound.

د The soft *dāl* د bears the same relation to "d" and "dh" that the soft ت does to "t" and "th."

ڊ This letter may also be written ڏ, and its sound is that of an English "d" before another consonant, as in "mad man," i.e., more accentuated than when preceding a vowel.

ذ This letter is pronounced in Urdu as the English "z," though its true Arabic value is between "z" and "dh."

ژ This letter is of very infrequent occurrence, and is only found in Persian words. Its sound has no English letter answering to it, though the "z," as pronounced in the word "azure," approaches very near it. The French "j" in the words "jour" - "joli" is exactly equivalent to it, this last word might be written ژولی.

ش This letter is equivalent to our English "sh," for example, شاشا = *shābāsh* = Bravo.

ص For ordinary purposes it is sufficient, if this letter be pronounced as "s." But in the mouth of a native it has a trace of the "w" sound, as in our word "suavity." Its pronunciation is facilitated by approximating the inner surface of the cheeks to the side teeth, and slightly protruding the lips while pronouncing the "s" sound,

the sides of the tongue falling against the inner surface of the teeth.

ض This is even more difficult to pronounce accurately than the foregoing letter, but if the “z” sound be aimed at with cheeks and tongue in the abovementioned position, a very close approximation to the proper pronunciation will result.

ط In pronouncing this “t” sound, the rule given for ص should also be followed.

ع Is strongly guttural, but is usually pronounced like Alif-hamzá at the commencement of a word, and like an abbreviated Alif in the middle of a word. At the end of a word it has a faint “e” sound, but is practically unheard.

In words beginning with ع the tongue must be depressed and the throat well open, the sound emitted will then be fairly representative.

غ The pronunciation of this letter is a matter of considerable difficulty. It is a back-guttural, and there is no sound in English corresponding with it. It bears the same relationship to the “g” sound that خ does to the “k” sound.

Thus--if in the word “loch” we substitute “g” for the “k” sound and pronounce the word thus formed in accordance with the substituted letter, we shall get an approximation to the sound of غ, e.g., *taghma*, medal.

ق This letter has a sound very like the “q” in “quoit.” It is enunciated by uttering a “k” sound with the cheeks applied to the sides of the teeth and the lips slightly protruded, e.g., *qābil*, able. *qā'ida*, a rule.

Platts' Hindustani Grammar gives a good example by saying it closely resembles the sound uttered by a crow in its "caw."

The letter ر (r) is generally so carelessly pronounced in English that great care must be taken to pronounce this letter fully in Hindustani; even with a slight "roll."

The letters و and ی have a double value, either as consonants or vowels, as the case may be.

If followed by a vowel sound they are consonants, as in the words واجب *wājib* and یونان *yūnān*.

If followed by a consonant they are vowels, as in the words مؤکب *maukib*, میزان *mīzān*.

ALIF HAMZA.—Alif, at the commencement of a word has no sound value, but is merely a graphic sign, a prop for the *hamza* ء which is pronounced. It has therefore only an exponential value, and the sound will differ according as the hamza ء is to be pronounced with one or other of the three vowels before mentioned.

Thus $\overset{\text{ء}}{\underset{|}{\text{ا}}} = a$ $\overset{\text{ء}}{\underset{|}{\text{ا}}} = i$ $\overset{\text{ء}}{\underset{|}{\text{ا}}} = u$

Hamza is, as will be seen from its form, simply an abbreviated ع.

Hamza when unaccompanied by | is merely a breathing as in the words طاعوس *ṭá-ús* a peacock, where it is necessary to separate the two vowel sounds *ā* and *ū*. In this position it is to be represented in transliteration by a hyphen, as above shewn. At the beginning of words it is represented in

transliteration simply by the vowel which it represents in sound, that is by a, i, or w (*see* pages 20-21).

Alif, with a horizontal Alif written above it at the beginning of a word, forms the long syllable *ā*. *E. g.*, آسمان *āsmān*, the sky. The Alif written above is called *madda*, or prolongation, and the two together are called *Alif mamdūda*, the prolonged Alif.

Care should be taken in pronouncing this long Alif to avoid a too common European vulgarism by which the sound *ā* is perverted to *aw*: Thus the word دَاک meaning "post" is to be pronounced *Dāk* not *Dawk*: thus دَاک آياہی = *dāk āyā hai*. When two *wāos* occur together the first is pronounced almost like a "v" thus قُووت power, is pronounced *quv-wat*; اوول first, is pronounced *av-wal*.

ORTHOGRAPHICAL SIGNS.

TASHDĪD.—When any letter is required to be doubled the sign ّ is written above it. This sign is called تشدید *tashdīd*, or strengthening, and represents the letter ش.

For example, in the words:—

مَشْرَف *muṣharraf*, honoured, exalted.

تَكَلَّم *takallum*, conversation.

مُرَبِّي *murabbī*, a teacher, tutor.

TANWĪN.—When a vowel mark *Fatha*, *Kasra* or *Zamma* is required to be doubled it is written double and then acquires an additional sound of "n." Thus, ً an ِ in ُ un.

For this reason it is called **تنوين** *tanwīn*, “giving the sound of *n*.” In Urdu the *Fatha* is the only vowel mark that undergoes this change: as for example—

فَوْراً *fauran*, at once. **إِتِّفَاقاً** *ittifāqan*, by chance.

But in phrases of Arabic which will be met with in reading, both *Tanwīn zamma* and *Tanwīn kasra* will also be found to occur.

JAZM.—When it is intended that any consonant is to be silent, that is to say, not accompanied by any vowel sound, this fact

must be signified in writing by inserting a mark called **جَزْم** *jazm*, or **سُكُون** *sukūn* above the consonant.

This sign is either a small circle °, or an incomplete circular mark ° placed above the quiescent consonant.

Example.—**بَوْلْنَا** *bolnā*, to speak.

Here, if it were not for the “*jazm*,” we might read this word as *bolanā*, as unless there is some indication to the contrary the vowel mark *fatha* is to be understood in all syllables.

A consonant thus made quiescent is called **سَاكِن** *sākin*, i.e., resting; while a consonant pronounced with a vowel is called

مُتَحَرِّك *mutaḥarrik*, moving.

There is another mark called **وَصْلَة** *waslah* which is used only in phrases from the Arabic. It has this form ~ and is placed over the initial *Alif* of a word in construction with another, to shew that the *Alif* is elided in pronunciation: Thus **عَبْدُ اللَّهِ**, ‘*Abdu’llah*, not ‘*Abdu Allah*, which is the full value of the letters.

Numerals.

: Every letter in the alphabet has a special numerical value attached to it, but the following figures are those which are ordinarily used to denote the date, year, page of a book, &c., &c. : they are as follows :—

۱	۲	۳	۴	۵	۶	۷	۸	۹	۰
1	2	3	4	5	6	7	8	9	0

they are compounded in exactly the same way as our numerals ;
e.g., ۱۰ = 10, ۱۸۷۷ = 1877.

Hindi Numerals.

1	2	3	4	5	6	7	8	9	10
१	२	३	४	५	६	७	८	९	१०

The figures are compounded just as in English.

Thus 1891 = १८९१.

The Abjad.

The values of the letters are shewn in the following line :—

ا ب ج د هـ و ز ح ط ي ک ل م ن س ع ف ص ظ

Where the first ten letters represent the numerals from 1 to 10 the eleventh letter represents 20, the twelfth 30 and so on up to 100, the next after 100 is 200 and so on up to 1,000.

Thus ا ب ج د | *abjad* = 1 + 2 + 3 + 4 = 10 and so on.

These values are assigned to the letters for the purpose of enabling dates to be expressed in words, forming Chronograms.
For example : The date of the death of the author of the Urdú-i-Mu‘alla in 1285 Hijrí, is thus expressed :

ا ج ا و ن ک ا س خ ن ت م ا م هـ ا

The sum of these letters will be found to give the date 1285.

Alphabet in the Hindi Character.

In writing Hindī the Nāgri or Devanāgri character is employed.

It is written from left to right.

The following gives the forms of the letters with their equivalent sounds in the Roman character.

The written character will be found to differ from the printed forms far less than in Urdu. Examples of it will be found at the end of MSS. exercises—

Vowels.

Character.	Sound.	Note.
अ	a (short)	Medial form ा
आ	ā (long)	
इ	i (short)	„ „ ि
ई	ī (long)	„ „ ी
उ	u	„ „ उ
ऊ	ū	„ „ ू
ए	e	„ „ े above the letter.
ऐ	ai	„ „ ै above the letter.
ओ	o	„ „ ो
औ	au	„ „ ौ
अं anusvāra	u nasal	„ „ ँ above the letter.
अः visarga		„ „ ः

Consonants.

Character.	Sound.	Character.	Sound.
क	k	द	d <i>soft</i>
ख	kh	ध	dh <i>soft</i>
ग	g	प	p
घ	gh	फ	ph
ङ	ng	ब	b
च	ch	भ	bh
छ	chh	म	m
ज	j	य	y
झ or ञ	jh	र	r <i>soft</i>
ट	t <i>hard</i>	ल	l
ठ	th <i>hard</i>	व	w
ड	d <i>hard</i>	श् initial form	Sh
ढ	dh <i>hard</i>	ष medial form	Sh
ण or न	n	स	s
त	t <i>soft</i>	ह	h
थ	th <i>soft</i>		

Double letters in most common use.

Character.	Sound.	Example.
क्ष	Ksh	परिच्छित Parikshit
ग्र	gy	आग्र्या Agyá
त्र	tr	पुत्र Putr
त्त	tt	उत्तर Uttar
द्ध	ddh	बुद्ध Buddh
रि (initial form)	ri	{ रितु Ritn
रि medial form		{ भ्रिङ्गी Bhringí
श्र	Shr	श्री Shrí
भ्र	bhr	भ्रिङ्गी Bhringí
ङ्ग	ng	मङ्गल Mangal
हु	hú	हुआ húa
द्व	dw	द्वीप dwip
ब्ध	dhy	बद्ध badhya
द्य	dy	विद्या vidiyá

The Article.

There is no regular article in Hindustani, the noun when standing alone being either definite or indefinite according to the context. The numeral adjective ایک *“ek”* = “one” is frequently used in the place of our indefinite article “a” or “an:” while the demonstrative pronoun وہ *“woh”* supplies the place of the definite article “the.”

Accidence.

Some of the words composing a sentence are subject to certain changes or modifications according as the writer or speaker wishes to convey different ideas as to circumstances of person, gender, number, time and place.

Thus the crude form of the following words :

میں I - دیکھنا to see - لڑکا boy -

conveys no definite idea, but when thus modified

میں نے تین لڑکوں کو دیکھا

Main ne tin larḳon ko dekhā—an idea is complete, viz., I saw three boys.

The Accidental circumstances affecting words are expressed by the various changes included in the term “Accidence.”

The vowels used to express these accidental circumstances in nouns, are as follow :—

ا *ā* denotes a masculine singular in the subjective case.

ی *ī* denotes a feminine singular in the subjective case.

ے *e* denotes a masculine plural.

یاں *īyān* or ین *eṇ* denote a feminine plural.

Thus if a Hindī noun ends in ā, we know it is masculine—

Example:—کُتا کُتا ہا ہے *Kuttā kūttā hai*—The dog bites.

If a Hindī noun ends in ی *ī*, we know it is feminine.

Example:—لڑکی کھلتی ہے *Larkī kheltī hai*—The girl plays.

The masculine plural ends in ے *e* short.

Example:—چھوٹے گھوڑے *Chhote ghore*—Small horses.

The feminine plural ends in یان *iyān* when the singular ends in ی *ī*.

Example:—لڑکیاں تھیں *Larkiyān thīn*—The girls were.

But if the singular of a feminine noun ends in a consonant or | *alif*, or و *vao* the plural subjective will end in ین *en*.

E.g., کتاب *kitāb*, book, کتابیں *kitāben*, books.

بلا *balā*, calamity, بلائیں *balā-en*, calamities.

ناو *nāo*, a boat, ناویں *nāwen*, boats.

N.B.—From the above examples we see that the verbs are similarly inflected, with the exception that the termination یان *iyān* has become obsolete in Urdu in the feminine plural of verbs, and is contracted to ین *in*. It is still persistent in Punjābī.

The formative* cases of nouns both masculine and feminine alike, in the plural add the postpositions to the root form with the affix ون *on*, thus لڑکیوں کو *mardon kā*, of men, لڑکیوں کو *auraton kí*, of women, چڑیاؤں کے *chiriyāon ke*, of birds.

* See page 30.

GENDER OF URDU NOUNS.

The gender of nouns in Urdu is a matter of some difficulty to the student, and it is most important to acquire a thorough mastery of the rules which govern the gender of nouns. Nouns are masculine or feminine *by form*, the termination being in most cases, the indication of the gender.

A. *The following are Masculine terminations :—*

(a) Hindī nouns ending in long ā.

as آٹا āṭā flour.

The *exceptions* to this are few, being chiefly nouns implying an abstract quality, as کِرمِیا kīrpā, kindness, क्षपा or किरपा.

(b) Nouns ending in و ū and او āo.

The *exceptions* are—

بالو bālū, sand, دارو dārū, liquor, medicine.

ترازو tarāzū, a pair of scales, روھ rohū, a kind of fish.

ابرو abrū, eyebrow, ابرو ābrū, honour, آرزو ārzū, wish.

ہجو hajw, satire, بو bū, smell, خو khū, habit.

جو jū, a river, ناو nāo, a boat.

(c) Nouns ending in ڄ (h mute).

Except : بنفشہ banafsha, a violet, صرفہ ṣarfah, expenditure.

توبہ tauba, repentance, فاختہ fakhta, a dove.

دفعہ daf'ah, time, لاشہ lasha, } a corpse.
لوٹہ loth, }

N.B.—Arabic feminines in ذ (for ذة) must also be excepted,

e. g., والدة wālidah mother (fem. of والد).

Such nouns are feminine *by signification*.

GENDER OF ARABIC NOUNS USED IN URDU.

The gender of nouns imported into Urdu from the Arabic does not conform to the gender of the noun in its own language.

Without going into the question of the formation of words in Arabic, it must be understood that a number of words will occur which will be seen to be similar in *form*, with a meaning which bears, in all cases, the same relation to the idea to be expressed; this idea differing with the different roots from which the words are derived.

For simplicity's sake the three letters ف, ع and ل are used to represent the 1st, 2nd and 3rd letters of the tri-literal root; these three letters are constant in all derivatives, changes being made in their meaning by the interpolation of other letters, which always occupy the same position for the same shade of meaning.

The following are some of these derived forms; we will first take those that are masculine when used in Urdu.

N.B.—*The student is urged to carefully study the remarks on gender, as this is one of the chief difficulties in Urdu.*

The following Arabic derivatives are masculine :—

إفعال-*if'āl*—That is, words in which the root form فعل is augmented by an Alif between the second and third letters,

and further augmented by having Alifhamza (*vide* page 3,) pronounced with the vowel *kasra*, prefixed to the first letter.

Exceptions : **إِجْلَاسٌ** *ijlās*, a session.

إِكْرَاهٌ *ikrāh*, aversion. **إِسْلَاحٌ** *iṣlāḥ*, correction.

إِلْهَابٌ *ilhāb*, persistence. **إِمْدَادٌ** *imlād*, assistance.

إِيرَادٌ *irād*, citing.

تَفْعُلُ *taf'a'ul*.—Formed by prefixing **ت** and doubling the second letter of the tri-literal root.

Exceptions : **تَوَجُّهُ** *tawajjuh*, turning one's attention to.

تَوَاضَعُ *tawazzū*, performing one's ablutions.

تَوَقُّعٌ *tawaqqu'*, hope.

تَمَنَّا *tamannā*, desire—longing.

تَسْلِيٌ *tasallī*, consoling.

تَرْقِيٌ *tarqqī*, promotion.

تَجَلِّيٌ *tājallī*, brightness.

تَفَاعُلٌ *tafā'ul*.—Formed by prefixing **ت** and inserting Alif between the first and second letters of the root.

Except : **تَوَاضَعٌ** *tawāẓu'*, humility,

and all of this form which end in **ي**.

انفعال *infī'āl*.—Formed by prefixing the syllable **ان** *in*, and inserting Alif between the second and third letters, as **انقطاع** *Inqitā'* being cut off. Words of this form all have a passive sense.

افتعال *ifti'āl*.—Formed by prefixing Alif, and inserting **ت** between the first and second letters, and inserting Alif between the second and third letters of the root.

Exceptions :

إحتياج *iḥtiyāj*, necessity.

إِطْلَاع *iṭṭilā'*, report.

إحتياط *iḥtiyāt*, caution.

إِبْتِدَا *ibtidā*, beginning.

إِصْطِلَاح *iṣṭilāḥ*, usage.

إِلْتِفَات *iltifāt*, attention.

إِلْتِمَاس *iltimās*, request.

إِنْتِهَا *intihā*, ending.

إِعْتِرَاض *i'tirāz*, objection (this is also used as masculine.)

إِسْتِفْعَال *istif'āl*.—Formed by prefixing the syllable **إِسْت** *ist* and inserting Alif between the second and third letters of the root. Words of this form have the signification of *desiring* or *considering*.

Exceptions :

إِسْتِمْدَاد *istimdād*, asking for aid. **إِسْتِرْضَا** *istirẓā*, conciliating.

إِسْتِكْرَاه *istikrāḥ*, aversion.

إِسْتِعْدَاد *ist'idād*, ability.

إِسْتِدْعَا *istid'ā*, request.

مفعّل *maf'al*.—Prefixing the letter **م** *mīm*—vocalized with either *kasra* or *fatha* as the case may be.

In the former case the word is an instrumental noun,

e. g., **مِسْطَر** *mistar*, a ruler (for ruling lines) **مِقْرَاض** *miqrāz*

shears (for cutting) **مِفْتَاح** *miftāḥ*, a key (for opening); in the latter it is a noun of place, e.g., **مَجْلِس** *majlis* place of sitting,

Exceptions:

مَجَال *majāl*, power.

مَحْفَل *mahfil*, an assembly.

مَجْلِس *majlis*, place of sitting—assembly.

مَسْجِد *masjid*, place of worship—temple.

مَنْزِل *manzil*, place of alighting—stage.

مَنْخَر *mankhur*, place of breathing—nostril.

The above includes all the masculine forms with the most usual exceptions.

The following are the principal feminine terminations:—

(a) | (Alif) Arabic nouns ending in *Alif*.

Examples: **بَقَا** *baqā*, duration.

بَلَا *balā*, evil, calamity.

N.B.—Exceptions to this rule are Arabic words of the form **تَفَاعُل** *tufā'ul*, ending in **ا**, as **تَقَاظَا** *taqāzā*, dunning, which are masculine. (See page 21).

(b) **يَا** Hindī diminutives such as **چَرِيَا** *chiriyā* a bird.

Except: **پَهِيَا** *pahiyā*, a wheel.

(c) **ت** Arabic nouns ending in **ت**.

Except :

ثَبُوت *ṣabūt*, firmness. خَلَّتْ *khil'at*, a robe of honour.

شَرَبَتْ *sharbat*, a draught. يَاقُوت *yāqūt*, a ruby.

وَقْتُ *waqt*, time. تَابُوت *tābūt*, a bier.

(d) Nouns ending in هَت *haṭ*, اهت *āhaṭ*, اوت *āwaṭ*, all of which are of Hindī origin, as گهبراهت *ghabrāhat*, consternation.

(e) Verbal nouns (Persian) as گردش *gardish*, revolution : روش *rawish*, manner, custom.

N.B.—بالش *bālsh*, a pillow, is not a verbal noun and is masculine.

(f) Nouns ending in ي as : صراحی *ṣurāḥī*, a goblet.

Except : پانی *pānī*, water. گھی *ghī*, ghee.

جی *jī*, soul life. موتی *motī*, pearl.

دھی *dahī*, sour milk. ہاتھی *hāthī*, elephant, and words which are obviously masculine such as

آدمی *ādmī*, a man. سپاہی *sipāhī*, a soldier.

In addition to the above, it should be borne in mind that nearly all abstract nouns, formed by dropping the infinitive termination, are feminine. The exceptions to this rule are:—

نوچ *noch*, scratching from نوچنا to scratch.

ناچ *nāch*, dancing ,, ناچنا to dance.

رنگ *rang*, colouring ,, رنگنا to colour.

كھیل	<i>khel</i> , playing	from	كھیلنا	to play.
نچور	<i>nichor</i> , squeezing	„	نچورنا	to squeeze.
دھکیل	<i>dhakel</i> , shoving	„	دھکیلنا	to shove.

all of which are masculine.

The following Arabic derivatives are feminine :—

تفعیل *taf'īl*.—Formed by prefixing ت and inserting ي between the second and third letters of the root. This form has always an active signification.

Except : تعوین *ta'wīz*, an amulet (that which protects).

مفعال *mif'āl*.—Formed by prefixing م *mīm*, and inserting Alif between the second and third letters of the root, as :—

منقار *minqār*, a bird's beak.

مقراض *migrāz*, a pair of scissors.

Except : منشار *minshār*, a saw.

مسمار *mismār*, a nail.

معيار *mi'yār*, a touchstone.

تفعال *taf'āl*.—Formed by prefixing ت and inserting Alif, as above, as :—

تکرار *takrār*, a quarrel.

تمثال *timṣāl*, an effigy, portrait.

N.B.—It will be found well worth while to study these rules thoroughly, as, otherwise, the question of gender will be found a very puzzling one, and will depend solely on the memory for individual words.

THE FORMATION OF THE FEMININE FROM THE MASCULINE.

Feminines are formed in Urdu in various ways.

1. By adding certain affixes :—

- (a) **ي** —When the word ends in a consonant, the letter **ي** is simply added, thus, **براهمن** masculine, *Brāhman*, **براهمني** feminine, *Brāhmanī*. If the last letter is **ا**, or *h* mute, it is elided, and the affix **ي** substituted for it, thus : **لڑکا** *laṛkā*, boy, **لڑکی** *laṛkī*, girl, **شاہزادہ** *shāhzāda*, prince, **شاہزادی** *shāhzādī*, princess.

- (b) **ن** *an*, or **ن** *in* —This affix is used for rational beings, thus :

دھوبی *dhobī*, a washerman, feminine **دھوبن** *dhobin*,
or **دھوبن** *dhoban*. **جوگی** *jogī* a mendicant, *jogin*.

- (c) **نی** *nī*, or **انی** *ānī* —This is used both for rational and irrational beings, thus : **ہاتھی** *hāthī*, an elephant, feminine **ہتھنی** *hathnī*; **تتو** *tattū*, a pony, **تتوانی** *tattūānī* a pony-mare; **مہتر** *mehtar*, a sweeper, feminine **مہترانی** *mehtrānī*.

2. By using distinct words :—

e.g., **باپ** *bāp*, father, feminine **مان** *māṇ*, mother.

* **سانڈ** *sāṇḍ*, bull, feminine **گائے** *gā-e*, cow.

* It must be borne in mind that the feminine of this word, namely **سانڈنی** *sāṇḍnī*, does not mean a cow, but a riding camel.

3. By adding the Persian words **نر** *nar*, or **ماده** *māda*, thus:—
شیرنر *sher-i-nar*, a tiger, **شیرماده** *sher-i-māda*, a tigress. The words **نر** *nar* and **ماده** *māda* are used alone to denote *male* and *female*. In Urdu, *female* is usually **مادین** *mādin*.*

FORMATION OF THE PLURAL.

Pure Urdu words form their plurals thus:—

1. Form unchanged.—Masculines ending in a consonant, or in *ū*, *o*, or *ī*, as also proper names or degrees of relationship, or titles of profession ending in *ā*, remain unchanged in the nominative plural.

e.g., **گھر** *ghar*, a house. **بچھو** *bichhū*, a scorpion.
موتی *motī*, a pearl. **چچا** *chachā*, an uncle.
راجا *rājā*, a king. **کودو** *koḍū*, a kind of grain.

2. Masculines ending in *ā* (except the above classes), or in *h* mute, form the plural nominative by changing this termination into **ے** *e*.

e.g., **لڑکا** *larḳā*, boy, pl. **لڑکے** *larḳe*, boys.
پردہ *parda*, curtain, pl. **پردے** *parde*, curtains.

N.B.—The word **دادا** *dādā*, though a title of relationship, is inflected: this is the sole exception to Rule 1.

3. Feminines ending in **ی** *ī*, form **یاں** *iyān* in the nominative plural.

e.g., **لڑکی** *larḳī*, girl, pl. **لڑکیاں** *larḳīyān*, girls.

* e.g., Is that rabbit male or female?

Wuh *khargosh* nar hai ki *mādin*.

N.B.—This form is used for the nominative plural of diminutives in *یا* *ia*-*دیا* *dibiā*, a little box—plural *دبیان* *dibiyān*. These form also plurals *دبیاین* *dibiyāen* (as at 4).

4. All other feminines form their nominative plurals by adding *ین* *en*, thus:—

کتاب *kitāb*, a book, *کتابین* *kitāben*, books; *ذو* *nāo*, a boat, *نازین* *nāwen*, boats; *لهر* *lahr* a wave, *lahren* waves.

The formative plural is formed by adding the syllable *ون* *on*, in cases where the nominatives, singular and plural, are the same.

e.g., *گھر* *ghar*, house—Nominative plural *گھر* —Formative plural *گھرون* *gharon*, houses.

In all other cases the feminine termination of the nominative plural is changed into *ون* *on*.

e.g., *لڑکیاں-لڑکی* —Formative plural *لڑکیوں* *larkīyon*, girls.

کتابیں-کتاب —Formative plural *کتابوں* *kitāben*, books.

ARABIC AND PERSIAN PLURALS.

Certain of these will be met with in reading.

Persian plurals are formed by adding the syllable *ان* *ān*, for animate, and *ها* *hā* for inanimate objects, as a general rule.

e.g., *گل* *gul*, rose, *گلها* *gulhā*, roses; *نامه* *nama*, letter, *نامها* *nāmahā*, letters; but *درخت* *dirukht*, tree, forms *درختها* *dirakht-hā*, and *درختان* *dirakhtān*, trees; and *اسب* *asp*, a horse, forms *اسبان* *aspān*, and *اسبها* *asphā*.

Some also (nouns of multitude) add **ات*** *āt*, in the plural.

e.g., **ديه** *deh*, a village. **ديہات** *dehāt*, the villages around.

کاغذ *kāghaz*, paper. **کاغذات** *kāghazāt*, documents.

نامہ *nāma*, a letter. **نامجات** *nāmajāt*, despatches.

Notice the euphonic interpolation of **ج** after the silent *h*—in the last example.

Arabic broken plurals† must be learnt by practice; they follow the gender of the singular in Urdu, whereas in Arabic all broken plurals are feminine.

Declension of Nouns.

There are but two declensions:—

I. That in which the formative singular is the same as the nominative.

II. That in which the formative singular is inflected.

In the first are included *all* feminines, and all masculines *except* those ending in **ح** (*h* mute) and long *ā* (not being professional titles or degrees of relationship) which, with the exception of **دادا** *dādā*, are uninflected. (See page 27.)

* This is the regular form of the feminine plural in Arabic—

., **والدة** *wālida*, mother **والدات** *wālidāt*, mothers.

† By broken plurals are meant plurals formed by a change in the form of the word, not simply by the addition of a plural termination—

e.g., **اھل** *ahl* (people) forms **اھلُون** *ahlūna* (regular plural) and **اھالی** *ahālī* (broken plural).

In the second are classed all masculines excepted from the first declension, as above, including **دال**, as above stated. (For examples of declensions I and II see page 32.)

CASE OF NOUNS.

The various cases are formed by certain postpositions, which are added to the formative singular and plural, as the case may be.

N.B.—The “formative” is the condition of the noun in another case than the nominative, or “subjective” case.

1ST DECLENSION.—It has already been stated that in the first declension the *formative* singular is identical in form with the nominative. Accordingly in the *first declension* the singular number of the noun is declined by adding to the uninflected nominative form one or other of the postpositions which indicate the case in which the noun is used. The plural number is declined in the same way, with this change, that to the nominative singular form is added the syllable “on” (*n* nasal), pronounced as in the French “bon,” “ton,” and to the word thus formed the postposition is added.

POSTPOSITIONS.

The following are the postpositions:—

		<i>masc.</i>	<i>fem.</i>
Genitive singular ...	...	کا <i>kā</i>	کی <i>kī</i>
„ plural ...	...	کے <i>ke</i>	کی <i>kī</i>
Dative (sing. and plural) ...	...	کو <i>ko</i>	کو <i>ko</i>
Accusative (sing. and plural) ...	...	کو <i>ko</i>	کو <i>ko</i>
Agent (sing. and plural) ...	...	نے <i>ne</i>	نے <i>ne</i>

		<i>masc.</i>	<i>fem.</i>
Ablative (sing. and plural)	...	س se	س se*
Locative (sing. and plural)	...	میں meṇ	میں meṇ

It will thus be seen that the Genitive postposition is the only one which is inflected to agree with the noun which it qualifies, *e.g.*, *the man's horse* would be *ādmī kā ghoṛā*; here *kā* agrees with the masculine *ghoṛā*, which it qualifies. Again *the man's mare*, is *ādmī kī ghoṛī*. *Ghoṛī* being feminine, requires the feminine postposition *kī*.

THE USE OF اِضافت IẖĀFAT. The genitive may also be expressed by the use of the Persian construction termed *iẖāfat*.

This form of genitive is usually an adjectival qualification of a noun of Persian origin, for example:—

تخت مبارک *Takht-i-mubārak*.

The auspicious throne.

شهر بزرگ *Shahr-i-buzurg*.

The large city.

This *Iẖāfat* has three forms. (a) After a consonant it is written as a *kasra* as in the above examples. (b) After a long alif or wao it is written ی: thus جای نماز *jā-e-nāmaz*, a prayer carpet داریِ مُجَرَّب *dārū-i-mujarrab*, a medicine of proved efficacy.† (c) After ڌ mute it is written in an abbrevia-

* This postposition has also an idiomatic use, meaning "as soon as" *e.g.*, *As soon as he arrives*, may be expressed *uske āne se*.

In this sense it is used with the inflected infinitive.

† Note. In many Manuscripts this *Iẖāfat* will be found written as mentioned at (c), but the above is the general rule in printed works.

ted **ی** form so as to closely resemble *hamza*, thus **قلعہ عالی** *qil'ah-i-'ālī* a lofty fort.

2ND DECLENSION.—Nouns of this class are declined by changing the final letter of the nominative singular into *e short*, and adding the postposition to this in the inflected cases of the singular. *E.g.*, **لڑکا** *larḳā*, a boy, **لڑکے کو** *larḳe ko*, to the boy.

The nominative plural is formed by changing the final letter of the singular nominative into *e short*; the inflected cases of the plural are formed by adding the postpositions to the root form augmented by the syllable “*on*,” as in the first declension.

Example—

گھوڑا *ghoṛā*, a horse. **گھوڑے** *ghoṛe*, horses.
گھوڑن پر *ghoṛon par*, on horses.

EXAMPLES OF DECLENSIONS.

1st Declension.—**گھر** *ghar*, a house.

Singular.

Nom.	گھر	...	<i>ghar</i>	...	...	a house.
Gen.	گھر کا - کی	...	<i>ghar-kā (or kī)</i>	...	...	of a house.
Dat.	گھر کو	...	<i>ghar-ko</i>	...	...	to a house.
Acc.	گھر - گھر کو	...	<i>ghar-ko (or ghar)</i>	...	...	a house.
Agent	گھر نے	...	<i>ghar-ne</i>	...	...	by a house.
Abl.	گھر سے	...	<i>ghar-se</i>	...	{ with, from, out of, a house.	

Loc.	گھر میں گھر پر	... { <i>ghar-men</i> (or) ... { <i>ghar-par</i> * †	... { in a house. ... { * to a house.
Voc.	ای گھر	... <i>ai-ghar</i> ... <i>Plural.</i>	... O house!
Nom.	گھر	... <i>ghar</i> ...	... houses.
Gen.	گھروں کا	... <i>gharon-kā</i> (or <i>kī</i>)	of houses.
Dat.	گھروں کو	... <i>gharon-ko</i>	... to houses.
Acc.	گھروں کو	... <i>gharon-ko</i>	... houses.
Agent	گھروں نے	... <i>gharon-ne</i>	... by houses.
Abl.	گھروں سے	... <i>ghuron-se</i>	... from houses.
Loc.	گھروں میں	... <i>ghuron-men</i> (or <i>par</i>)	in, or to, houses.
Voc.	ای گھرو	... <i>ai-gharo</i>	... O houses!

2nd Declension.—لڑکا *Larḱā*, a boy.

Singular.

Plural.

Nom.	لڑکا	<i>Larḱā</i> a boy	لڑکے	<i>Larḱe</i> boys.
Gen.	لڑکے کا	<i>Larḱe-ka</i>	لڑکوں کا	<i>Larḱon-ka</i>
Dat.	لڑکے کو	<i>Larḱe-ko</i>	لڑکوں کو	<i>Larḱon-ko</i>
Acc.	لڑکے کو	<i>Larḱe-ko</i>	لڑکوں کو	<i>Larḱon-ko</i>
Agent	لڑکے نے	<i>Larḱe-ne</i>	لڑکوں نے	<i>Larḱon-ne</i>

* *Par* often signifies *to*, taking the place of *ko*. Thus “*ghar par jāo*,” “go to the house,” or more idiomatically “*ghar jāo*.”

† Two of these postpositions may be used together: thus گھر میں سے *ghar men se*, from within the house, میز پر سے *mez par se*, from upon the table.

Abl.	لڑکے سے	<i>Larke-se</i>	لڑکوں سے	<i>Larḳoṇ-se</i>
Loc.	لڑکے میں	<i>Larke-men</i>	لڑکوں میں	<i>Larḳoṇ-men</i>
	لڑکے پر	<i>Larke-par</i>	لڑکوں پر	<i>Larḳoṇ-par</i>
Voc.	ای لڑکا	<i>ai-larḳā</i>	ای لڑکو	<i>ai-larḳo</i>

Adjectives.

The adjective may either precede or follow the noun it qualifies, generally the former, unless it is wished to lay stress upon the quality indicated by the adjective.

Adjectives ending in consonants undergo no change of form to suit the gender of the noun. Those ending in long *ā* are changed, as are also some ending in *h* mute, and are inflected thus :—

Masculine Singular.

Nom. اچھا آدمی *achchā ādmī*, a good man.

Inflected cases * اچھے آدمی کا, کو, سے, الخ *achche ādmī kā, ko, se, ṣ'c., ṣ'c.*

Plural.

Nom. اچھے آدمی *achche ādmī*, good men.

Inflected cases اچھے آدمیوں کا, کو, الخ *achche ādmīyōṇ kā, ko, ṣ'c.*

Feminine Singular.

Nom. اچھی عورت *achchī 'aurat*, a good woman

* الخ These three letters are an abbreviation for an Arabic phrase signifying "and so on for the rest"—It is used in Urdu as the equivalent of our "&c."

Inflected cases اچھی عورت کا, کو, الخ *achchī 'aurat kā,*
ko, ṣc., ṣc.

Plural.

Nom. اچھی عورتیں *achchī 'auratēṇ, good women.*

Inflected cases اچھی عورتوں کا, الخ *achchī 'auratōṇ kā, ṣc., ṣc.*

فلانہ *fulāna* and جدا *judā* are also declined, the latter generally in the language of women.

The following adjectives are inflected :—

دیوانہ * <i>dīvāna</i>	نادیدہ <i>nādīdā</i>	شرمندہ <i>sharmindā.</i>
راندہ <i>rānda</i>	بیچارہ <i>bechāra</i>	کمینہ * <i>kamīna.</i>
ناکارہ <i>nākāra</i>	تازہ * <i>tāza</i>	گندہ * <i>ganda.</i>
حرامزادہ <i>ḥarāmzada</i>	ماندہ <i>mānda.</i>	

COMPARISON OF ADJECTIVES.

Adjectives are compared in the following way :—

1. By putting the noun with which the comparison of another noun is made in the ablative case, the adjective agreeing with the noun it qualifies and following it, thus :— the sentence,

“My horse is bigger than this” is expressed as follows :—

میرا گھوڑا اس سے بڑا ہے

Merā ghoṛā is-se barā hai.

My horse (compared) with this is big.

* Declined only by women.

“*This box is heavier than that*”

یہ صندوق اوس سے بہاری ہی

Yih ṣandūq us-se bhārī hai.

This box (compared) with that is heavy.

2. By using the word *ba-nisbat* (in comparison with) the genitive, thus:—

“*My horse is bigger than this*” might be expressed—

میرا گھوڑا بنسبت اسکے بڑا ہی

Merā ghoṛū banisbat is-ke bṛā hai.

My horse in-comparison-with this is big.

The former, however, is more usual in ordinary colloquial Urdu.

Adjectives are used to express variety or plurality in Urdu by simply repeating the adjective.

E. g., اوس لڑائی میں بڑے بڑے بیر مارے گئے

Us laṛāī meṇ bare bare bīr mārē ga'e.

In that battle very many brave heroes fell.

اس کتابخانے میں اچھی اچھی کتابیں ہیں

Is kitāb khāne meṇ achchī achchī kitābeṇ haiṇ.

In this library are all sorts of excellent books.

This repetition of the adjective may also express intensity, thus:

اس تالو میں چھوٹی چھوٹی مچھلیاں ہیں

Is talāo meṇ chhoṭī chhoṭī machhliyūṇ haiṇ.

There are (only) very small fish in this tank.

Numerals.

FIGURES.		NAMES.	FIGURES.		NAMES.	
1	۱	ایک <i>ek.</i>	16	۱۶	سوله <i>solah.</i>	
2	۲	دو <i>do.</i>	17	۱۷	ستره <i>satrah.</i>	
3	۳	تین <i>tīn.</i>	18	۱۸	اتهاره <i>aṭhārah.</i>	at-tar
4	۴	چار <i>chār.</i>	19	۱۹	انیس <i>unīs.</i>	
5	۵	پانچ <i>pānch.</i>	20	۲۰	بیس <i>bīs.</i>	
6	۶	چھ <i>chha.</i>	21	۲۱	اکیس <i>ikkīs.</i>	
7	۷	سات <i>sāt.</i>	22	۲۲	بائیس <i>bā-īs.</i>	bis
8	۸	آٹھ <i>āṭh.</i>	23	۲۳	تیس <i>te-īs.</i>	ta-īs
9	۹	نو <i>nau.</i>	24	۲۴	چوبیس <i>chaubīs.</i>	chaur
10	۱۰	دس <i>das.</i>	25	۲۵	پچیس <i>pachīs.</i>	
11	۱۱	{ اگرہ <i>igārah.</i> گیارہ <i>gyārah.</i>	26	۲۶	چھبیس <i>chhabbīs.</i>	chub-b
12	۱۲	بارہ <i>bārah.</i>	27	۲۷	ستائیس <i>satā-īs</i>	sat-īs
13	۱۳	تیرہ <i>terah.</i>	28	۲۸	اتھائیس <i>aṭhā-īs.</i>	
14	۱۴	چودہ <i>chaudah.</i>				
15	۱۵	پندرہ <i>pandrah.</i>				

FIGURES.	NAMES.	FIGURES.	NAMES.
29 ۲۹	اُنْتِیس untīs.	43 ۴۳	تیتالیس tetālīs.
30 ۳۰	تیس tīs.	44 ۴۴	چوالیس chau,ālīs.
31 ۳۱	اِکتِیس iktīs.	45 ۴۵	پینتالیس painṭālīs
32 ۳۲	بَتِیس battīs.	46 ۴۶	چھیالیس chhiālīs.
33 ۳۳	تینتِیس tentīs.	47 ۴۷	سینتالیس sainṭālīs.
34 ۳۴	چونتِیس chauntīs.	48 ۴۸	اٹھتالیس aṭhṭālīs.
35 ۳۵	پینتِیس painṭīs.	49 ۴۹	اُنچاس unṇhās.
36 ۳۶	چھتِیس chhattīs.	50 ۵۰	پچاس pachās.
37 ۳۷	سینتِیس sainṭīs.	51 ۵۱	اِکاون ikāwan.
38 ۳۸	اٹھتِیس aṭhṭīs.	52 ۵۲	باون bāwan.
39 ۳۹	اُنتالیس untālīs.	53 ۵۳	تِرپن tirpan.
40 ۴۰	چالیس chālīs.	54 ۵۴	چاون chauwan.
41 ۴۱	اِکتالیس iktālīs.	55 ۵۵	پچپن pachpan.
42 ۴۲	بیالیس be,ālīs.	56 ۵۶	چھپن chhappan.
		57 ۵۷	ساتاون sattāwan.

FIGURES.		NAMES.	FIGURES.		NAMES.
58	۵۸	آٿاوان <i>āthāwan.</i>	73	۷۳	ٽهٿر <i>tihattar.</i>
59	۵۹	اُنسٿهه <i>unsath.</i>	74	۷۴	چوھٿر <i>chauhattar.</i>
60	۶۰	ساٿهه <i>sāth.</i>	75	۷۵	پچھٿر <i>pachhattar.</i>
61	۶۱	اِڪسٿهه <i>iksath.</i>	76	۷۶	چھٿر <i>chhihattar.</i>
62	۶۲	باستھه <i>bāsath.</i>	77	۷۷	ستھٿر <i>sathattar.</i>
63	۶۳	تِرسٿهه <i>tirsath.</i>	78	۷۸	اٿھٿر <i>aṭhhattar.</i>
64	۶۴	چوسٿهه <i>chausath.</i>	79	۷۹	اُناسي <i>unāsī.</i>
65	۶۵	پڻسٿهه <i>painsath.</i>	80	۸۰	اَسِي <i>assī.</i>
66	۶۶	چھياسٿهه <i>chhī, āsath.</i>	81	۸۱	اِڪاسي <i>ikāsī.</i>
67	۶۷	سرسٿهه <i>sarsath.</i>	82	۸۲	بياسي <i>be, āsī.</i>
68	۶۸	(اٿهسٿهه <i>aṭhsath.</i>)	83	۸۳	تِراسي <i>tirāsī.</i>
		(اَرسٿهه <i>aṛsath.</i>)	84	۸۴	چوراڻي <i>chaurāsī.</i>
69	۶۹	اُنھٿر <i>unhattar.</i>	85	۸۵	پچاسي <i>pachāsī.</i>
70	۷۰	سٿر <i>sattar.</i>	86	۸۶	چھياسِي <i>chhīāsī.</i>
71	۷۱	اِڪھٿر <i>ikhattar.</i>	87	۸۷	ستاسي <i>satāsī.</i>
72	۷۲	بهٿر <i>bahattar.</i>	88	۸۸	اٿھاسي <i>aṭhāsī.</i>

FIGURES.		NAMES.	FIGURES.	FIGURES.	
89	۸۹	نواسی <i>nau, āsī.</i>	96	۹۶	چھیانوی <i>chhi, ānawe.</i>
90	۹۰	نوی <i>navwe.</i>	97	۹۷	ساتنوی <i>satānawe.</i>
91	۹۱	اِکانوی <i>ikānawe.</i>	98	۹۸	اتھانوی <i>aṭhānawe.</i>
92	۹۲	بانوی <i>bānawe.</i>	99	۹۹	نینانوی <i>ninānawe.</i>
93	۹۳	ترانوی <i>tirānawe.</i>	100	۱۰۰	{ سو <i>sau.</i> or سیکڑا <i>saiḱṛā.</i>
94	۹۴	چورانوی <i>chaurānawe.</i>			
95	۹۵	پچانوی <i>pachānawe.</i>			

ORDINAL NUMBERS.

	Masculine.		Feminine.
First	<i>pahlā</i> پہلا		پہلی <i>pahlī</i>
Second	<i>dūsṛā</i> دوسرا		دوسری <i>dūsṛī</i>
Third	<i>tīsṛā</i> تیسرا		تیسری <i>tīsṛī</i>
Fourth	<i>chauthā</i> چوتھا		چوتھی <i>chauthī</i>
Fifth	<i>pānchwān</i> پانچواں		پانچوین <i>panchvīn</i>
(inflected <i>pānchwen</i>) and so on adding وان (or وین <i>vīn</i> for feminine) to the cardinals, except in the following,			
Sixth	<i>chhethā</i> چھٹھا		چھٹی <i>chhethī</i>

DISTRIBUTIVE NUMERALS.

Each may be expressed by the use of the word *pīchhe* پیچھے thus :—

Give the coolies two annas each,

قلبي پیچھے دو آنہ دینا

Qulī pīchhe do āna denā; or thus *Ek ek ایک ایک* one each, *do do, دو دو* two each, and so on.

MULTIPLICATIVE NUMERALS.

These are formed, (1). By adding.

گنا (feminine گنی) to the cardinals, as, دوگنا *dogunā* = دونا *dūnā* two fold. (fem.) دوگنی *dogunī* or دونی *dūnī*.

2. By adding ہرا as دوہرا *doharā*, double. تہرا *tiharā* threefold.

The number of times a thing occurs is expressed as in English; thus they use the words بار *bār*, دفعہ *daf'ā*, or مرتبہ *martaba*, each of which means “time,” in combination with the numeral adjective; thus, twice دوبار *dobār*, three times تین دفعہ *tīn daf'a* or تین مرتبہ *tīn martaba*.

COLLECTIVE NUMERALS.

These are expressed by putting the numeral in the inflected formative plural thus :—

Hundreds of rupees سیکڑوں روپئے *Saikron rūpa-e*.

Lakhs of rupees لاکھوں روپئے *Lakhoṇ rūpa-e*.

Thousands of men ہزاروں آدمی *Hazāron ādmī*.

This form also is used to express collective results—

The whole twenty died بیسوں مر گئے *Bīṣon marga-e.*

The whole five arrived پانچوں آ گئے *pānchōṇ āga-e.*

Bring all three تینوں کو لے آؤ *Tīnoṇ ko le āo.*

Fractions are expressed as follows :—

One-quarter ایک چوتھائی or ایک پاو *ek pau or ek chauthāī.*

One-third ایک تہائی *ek tihāī.*

One-half ادھا *ādhā*, or نصف *niṣf* (Arabic), or نیم *nīm* (Persian).

A quarter more سوا, e.g., $1\frac{1}{4}$ rupees سویہ *'sawā rūpayā.*

A quarter less پون, e.g., 12 annas پونہ *paun rūpayā.*

A half more سارہ * *sārhe*, e.g., 350 سو تین سارہ *sārhe tīn sau.*

One-and-a-half ڈیڑہ *ḍeṛh.* e.g., 150 سو ڈیڑہ *ḍeṛh sau.*

Two-and-a-half ڈھائی *ḍhāī* or آڑھائی *aṛhāī.*

Three-and-a-half سارہ تین *sārhe tīn.*

One-eighth ادھ پاو *ādh pau* ($\frac{1}{4} \times \frac{1}{2}$).

Three-quarters تین پاو *tīn pau* ($\frac{1}{4} \times 3$).

Five-eighths آڑھائی پاو *aṛhāī pau* ($2\frac{1}{2} \times \frac{1}{4}$).

COLLECTIVE NUMBERS.

The following terms are used to denote :—

A collection of two —A pair جورا *Jorā.*

or جوڑی *Jorī.*

* Only used of numbers above three.

A collection of four	گندہ	<i>Gandā.</i>
„ „ five	گاہی	<i>Gāhī.</i>
„ „ twelve	درجن	<i>Darjan.</i>
	(corruption of “dozen”)	
„ „ twenty	کوزی	<i>Koṛī.</i>
—a score—		
„ „ a hundred	سیکڑا	<i>Saikṛā.</i>

MONEY TABLE.

ایک مہر } ایک اشرفی }	{ <i>Ek muhar</i> <i>Ek ashrafī</i> }	One Mohur or ashrafī =
ایک روپیہ	<i>Solah rūpaya</i>	Sixteen rupees.
ایک روپیہ	<i>Ek rūpaya</i>	One rupee =
ایک اٹھنی	<i>Solah āna</i>	Sixteen annas.
ایک چوانی	<i>Ek aṭhannī</i>	One eight-anna piece = Half a rupee or eight annas.
ایک دوانی	<i>Ek chauannī</i>	One four-anna piece = four annas.
ایک آنہ	<i>Ek duannī</i>	One two-anna piece = two annas.
ایک تکا	<i>Ek āna</i>	One anna =
ایک پیسا	<i>do takā</i>	two takās.
ایک پیسا	<i>Ek takā</i>	One takā =
دو ادھیلا	<i>Do paisā</i>	two paisās (pice).
دو ادھیلا	<i>Ek paisā</i>	One paisā (pice) =
	<i>Do adhelā</i>	Two half paisā.

ایک ادھیلا	<i>Ek adhelā</i>	One half-paisā =
	دو چھدام	<i>Do chhadām</i> , Two pieces of six dāms each.
ایک چھدام	<i>Ek chhadām</i>	One chhadām =
	دو دمڑی	<i>Do damṛī</i> , Two damṛis.
ایک دمڑی	<i>Ek damṛī</i>	One damṛi =
	دو ادھی	<i>Do addhī</i> Two addhīs.
ایک ادھی	<i>Ek addhī</i>	One addhī =
	چار کورّی	<i>char kauṛī</i> Four cowries.
ایک کورّی	<i>Ek kauṛī</i>	One cowrie.
	The shell of <i>Cypræa moneta</i> is used as the lowest unit of money by the very poor.	
ایک پسرّی	<i>Ek paserī</i>	A weight of five sers (pānch ser).

BAZĀR WEIGHT TABLE (for liquids and solids).

ایک من	<i>Ek man</i>	one maund =
	چالیس میر	<i>Chālīs ser</i> Forty sers.
ایک میر	<i>Ek ser</i>	one ser (seer) =
	چار پاو	<i>Chār pāo</i> Four pāos.
ایک پاو	<i>Ek pāo</i>	one pāo =
	چار چھٹانک	<i>Char chhiṭāṅk</i> Four chittacks.
آدھ پاو	<i>Ādh pāo</i>	half a pāo =
	دو چھٹانک	<i>Do chhiṭāṅk</i> Two chittacks.
دو پیسا بھر	<i>Do paisā bhar</i>	two pice weight =
	ادھا چھٹانک	<i>adhā chhiṭāṅk</i> Half a chittack.

پيسا بهر *Paisā bhar* A pice weight =
 پاو چھتاک *Pāo chhiṭāṅk* Quarter of a chittack.

Table of weights for Gold, Silver, Jewels and Drugs.

ایک تولہ *Ek tola* One tola (The weight of a rupee
 is roughly taken as a tola).

بارہ ماشہ *Bārah māsha* Twelve māshas.

ایک ماشہ *Ek māsha* one māsha =

چار رتھی *Chār rattī* Four rattis.

The weight of the seed of *Abrus precatorius* (scarlet variety),
 گھونگچی *ghūngchī*, is taken as the standard for the *rattī* weight.

MEASUREMENT OF LAND.

ایک بیگھا *Ek bighā* one bighā = 1,600 square yards.

= بیس کتھا *Bīs katthā* Twenty katthas (eottas).

DIVISIONS OF TIME.

ایک صدی *Ek ṣadī* A century.

ایک جگ *Ek jug* A period of twelve years.

ایک سال { *Ek sāl*
 or
Ek baras } A year of twelve months.

ایک برس
 ایک سہ ماہی *Ek sih māhī* Three months, as we say,
 “a quarter.”

ایک مہینہ { *Ek mahīna*
 or
Ek māh } A (lunar) month.

ایک پکھ *Ek pakḥ* A fortnight.

ایک عشرہ *Ek ‘ashra* A ten days’ period.

ایک ہفتہ	<i>Ek hafta</i>	A week — “sen’night.”
ایک دن	{ <i>Ek din</i> or <i>Ek roz</i> }	A day.
ایک روز		
ایک پہر	<i>Ek pahar</i>	An eighth of a day, a “watch.”
ایک گھنٹہ	<i>Ek ghanta</i>	An hour.
ایک گھڑی	<i>Ek gharī</i>	A space of 22·5 minutes, or the $\frac{1}{6\frac{1}{4}}$ th part of a day.
ایک پل	<i>Ek pal</i>	$\frac{1}{60}$ of a gharī.

Pronouns.

There are only two personal pronouns, میں *main*, “I,” and تو *tū* “thou,” in the singular, and ہم *ham* “we” and تم *tum* “you” in the plural. The *n* in *main* is nasal, and this must be carefully remembered; a good practical rule is that final *n* is nearly always nasal.*

The place of the third personal pronoun is supplied by the demonstrative pronoun وہ *woh* he, it or they.

The personal pronouns are thus declined:—

1st Person Singular.

Nom.	میں	<i>main</i>	I.
Gen.	{	میرا	of me, mine.
		Feminine میری	<i>merī</i> .
Dat.	{	مجھے - مجھ کو	{ to me. me.
Acc.		<i>mujh-ko</i> or <i>mujhe</i>	

* Nasal *n*, is represented in transliteration by a dotted *n*,—thus *n̄*.

Agent	میں نے	<i>main-ne</i>	by me.
Abl.	مجھ سے	<i>mujh-se</i>	by, from me.
Loc.	{ مجھ میں مجھ پر	<i>mujh-men</i> <i>mujh par</i>	{ in, on me.

Plural.

Nom.	ہم	<i>ham</i>	we.
Gen.	{ ہمارا ہماری	<i>hamārā</i> <i>hamārī.</i>	of us, our.
Dat.	ہم کو	{ <i>hamko</i> or	{ to us.
Acc.	ہمیں	{ <i>hameṇ</i>	{ us.

Plural.

Agent	ہم نے	<i>ham-ne</i>	by us.
Abl.	ہم سے	<i>ham-se</i>	from us.
Loc.	{ ہم میں ہم پر	<i>ham-men</i> <i>ham par.</i>	{ in, on us.

2nd Person Singular.

Nom.	تو	<i>tū</i>	thou.
Gen.	تیرا تیری	<i>terā, terī (fem.)</i>	thy.
Dat.	تجھ کو	<i>tujhko</i>	to thee.
Acc.	تجھے	<i>tujhe</i>	thee.
Agent	تو نے	<i>tū-ne</i>	by thee.
Abl.	تجھ سے	<i>tujh-se</i>	from thee.

Loc.	{	تجھ میں	<i>tujh-men</i>	}	in, on thee.
		تجھ پر	<i>tujh-par</i>		

Plural.

Nom.		تم	<i>tum</i>		you.
Gen.	{	تمہارا	<i>tumhārā</i>	}	your.
	(fem.)	تمہاری	<i>tumhārī (fem.)</i>		
Dat.		تمکو	<i>tumko</i>		to you.
Acc.		تمہیں	<i>tumhen</i>		you.
Agent		تمنے	<i>tum-ne</i>		by you.
Abl.		تمسے	<i>tum-se</i>		from you.
Loc.	{	تم میں	<i>tum-men</i>	}	in, on you.
		تم پر	<i>tum par</i>		

N.B.—Colloquially the singular is rarely used except by an inferior addressing a superior, when he speaks of himself in the singular.

The second person singular is rarely used and generally as a mark of contempt or displeasure—or, on the other hand, of great submission, as in prayer to the Deity.

The pronoun *āp* is used by inferiors addressing superiors or by people of the same rank on formal terms and by a European conversing with a Native gentleman. It is declined thus:—

Nom.	آپ	<i>āp</i>	your honour.
Gen.	آپ کا	<i>āp-kā</i>	of your honour.
&c.	&c.	&c.	&c.

The form does not change in the plural.*

* With *Āp* thus, the verb must be in the 3rd person plural.

This honorific pronoun آپ *āp*, must not be confounded with the *emphatic possessive pronoun* اپنا *apnā* اپنی *apnī*, which is used as follows:—

This is my own horse.

یہ میرا اپنا گھوڑا ہے

Yeh merā apnā ghorā hai.

He gave me his own book.

اوسنے مجھے اپنی کتاب دی

Usne mujhe apnī kitāb dī.

I will sell my house.

میں اپنا گھر بیچوں گا

Main apnā ghar bechūṅga.

Apnā if repeated means *each his own* :

Example :—

اپنی اپنی کتاب لیکے کھڑے ہیں

Apnī apnī kitāb leke khare haiṅ.

They have each brought their own book and are present.

N.B.—It will be seen from these examples that *apnā* is used as a possessive pronoun with special relation to the person indicated by the foregoing substantive or pronoun in the sentence, accordingly it must always be used instead of the direct possessive pronoun when an imperative is used, thus :—

Shut your eye اپنی آنکھ بند کرو

Apnī (not tumhārī) āṅkh band karo.

Ap is also used for purposes of introduction, thus :—

Ap Dehlī se āyā,—This gentleman has come from Dehli,

Āp is also used to denote the word "self" as *main āp*, I myself or *āp āyā hūn*, I have come myself. The word خود *khud**, self, may be used instead of آپ *āp* in this sense.

DEMONSTRATIVE PRONOUNS.

These are two, *yeh* 'this,' *woh* 'that,' and are declined thus :—

Singular.

Nom.	یہہ	<i>yeh</i>	this, he, she, it.
Gen.	اسکا	<i>is-kā</i> or <i>kī</i>	of this.
Dat.	اس کو	<i>is ko</i>	to this.
Acc.	اسے <i>ise</i> اسکو	<i>is ko, ise</i>	this.
Agent	اس نے	<i>is ne</i>	by this.
Abl.	اس سے	<i>is se</i>	from this.
Loc.	{ اس میں	<i>is men</i>	in this.
		<i>is par</i>	on this.

Plural.

Nom.	یہہ	<i>yeh</i>	these, they.
Gen.	ان کا - کی	<i>in-kā</i> or <i>kī</i>	of these.
Dat.	انکو	<i>in-ko</i>	to these.
Acc.	انہیں - انکو	<i>in-ko</i> or <i>inhēn</i>	these.
Agent	انہوں نے	<i>inhon-ne</i>	by these.
Abl.	ان سے	<i>in-se</i>	from these.
Loc.	ان میں - ہر	<i>in-men, par</i>	in or on these.

* Note.—In this word and some others the و *wāo* is not sounded خود *khud* pronounced *khud* خواب *khawāb* pronounced *khāb*.

Singular.

Nom.	وہ	<i>woh</i>	that, he, she, it.
Gen.	اُسکا - اُسکی	<i>uskā, uskī</i>	of him—his
Dat.	اُسکو	<i>usko</i>	to him.
Acc.	اُسکو اُسے	<i>usko, use</i>	him.
Agent	اُسنے	<i>us-ne</i>	by him.
Abl.	اُس سے	<i>us-se</i>	from him.
Loc.	اُس میں - پر	<i>us-men, par</i>	in or on him.

Plural.

Nom.	وہ - وہ	<i>woh, or we*</i>	those, they.
Gen.	ان کا - کی	<i>un kā, un kī</i>	of those.
Dat.	انکو	<i>un ko</i>	to those.
Acc.	انکو - انہیں	<i>unko, unhēn</i>	those.

Plural.

Agent	انہوں نے	<i>unhon ne</i>	by those.
Abl.	ان سے	<i>un se</i>	from those.
Loc.	ان میں - پر	<i>un men, par</i>	in or on those.

The plural number is used respectfully. The form *inhon*, *unhon* is generally used in speaking of a number more than two.

RELATIVE PRONOUN, جو (or *jaun*) جون who, which.

Gen. sing. *jiskā* Gen. plural *jinkā*.

* The author of the *Urdū-i-Mu'allā* lays down the rule that وہ should be used both for Singular and Plural.

CORRELATIVE PRONOUN, *so* سو (or *taun*) he, &c

Gen. Sing. *tiskā* Gen. plural *tinkā*.

INTERROGATIVE PRONOUN,* *kaun* ? who ?

Gen. Sing. *kiskā* Gen. plural *kinkā*.

The remainder of the cases are formed as usual with **post-**positions.

Which ? is expressed by کون *kaun sā* (fem. *sī*) as *Yeh kaun sī ghorī hai*—Which mare is this ?

INTERROGATIVE PRONOUN, of *things only*, *kyā* ? what ?

Gen. sing. کا ہے *kāhe kā*. No plural.

Dat. sing. کا ہے کو *kāhe ko*

کا ہے *kāhe kā* is used to signify of *what material*.

e.g., یہ صندوق کا ہے *yeh ṣandūq kāhe kā hai* ?

Of what is this box made.

کا ہے کو *kāhe-ko*, is used colloquially to signify why ? for what reason ? *but should be avoided* as a rule ; *kyūn* ? being used instead. In addition we sometimes hear

کا ہے کے لئے *kāhe ke liye* ? why ?

INDEFINITE PRONOUN, *ko-ī* کوئی 'some one,' some.

کسی کا - کو - سے sing. *kisī kā*, *ko*, *se*. No plural.

کچھ *kuchh* 'something' (indeclinable).

* This interrogative کون *kaun* is used both for persons and things.

COMPOUND PRONOUNS —

Indefinite —



کوئی نہیں	<i>ko-ī nahīn</i>	no one.
کچھ نہیں	<i>kuchh nahīn</i>	nothing.
دوسرا کوئی	<i>dustrā ko-ī</i>	some one else.
اور کوئی	<i>aur ko-ī</i>	some one else.
کوئی نہ کوئی	<i>ko-ī na ko-ī</i>	some one or other.
کچھ نہ کچھ	<i>kuchh na kuchh</i>	something or other.
کچھ کا کچھ	<i>kuchh kā kuchh</i>	something quite different.
جو کوئی	<i>jo ko-ī</i>	whoever.
جو کچھ	<i>jo kuchh</i>	whatever.
سب کوئی	<i>sab ko-ī</i>	every one.
سب کچھ	<i>sab kuchh</i>	every thing.

Interrogative —

اور کون	<i>aur kaun</i>	who else ?
اور کیا	<i>aur kyā</i>	what else ?

used in answer to a question, means of course.*

ایک اور	<i>ek aur</i>	one more.
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* A syce, for example, asks صاحب اج سواری کریں گے *ṣāhib āj sawāri karengē*. Will the master ride to-day. The answer اور کیا *aur kyā* = (of course he will.)

اور سب	<i>aur sab</i>	all the rest.
اور کچھ	<i>aur kuchh</i>	something else.
اور کوئی	<i>aur ko-ī</i>	someone else.

Verbs.

The Urdu Verbs are of two kinds :—

Transitive, those which need an object expressed or understood, as مارنا *mārṇā*, to beat. رکھنا *rakhnā* to place.

Intransitive, those which have no need of an object, as بولنا *bolnā* to speak. دوڑنا *daurṇa*, to run.

There is but one Conjugation in Urdu.

Transitive Verbs have two voices, the *Active* and *Passive*.

PARTS OF THE VERB.

All Infinitives end in the syllable نا *nā*, and are formed by the addition of this syllable to the root of the verb.

E.g., چلنا *chal-nā* to go, آنا *ā-nā* to come, بولنا *bol-nā* to speak, مارنا *mār-nā* to strike, کاٹنا *kāṭ-nā* to cut, &c., &c.

There are two *genders*, two *numbers*, three *persons*.

There are three *moods*, as follow :—

Indicative ; Imperative ; Conditional (or Subjunctive.)

The Participles are two :—

Imperfect as بولتا *boltā* speaking.

Past as بولا *bolā* spoken.

There are also Compound Participles :—

Progressive چلتا ہوا *chaltā hūā* moving, in a state of motion.

COMPOUND TENSES.

Past Conjunctive. This has three forms,

چلے - چلکر - چل *chal, chalkar, chalke* having moved.

TENSES.

The Tenses are nine in number :—

Aorist	} Formed from Root by means of terminations.
Simple Future	...	...
Past Absolute	} Formed from Past Participle either used alone or with auxiliary verbs.
Present Perfect	...	...
Past Perfect	...	...
Future Perfect	...	...
Past Conditional	} Formed from Imperfect Participle as in the tenses formed from the Past Participle.
Present Imperfect	...	...
Imperfect	...	...

Of these tenses the *Aorist*, *Imperfect*, *Simple Future*, *Past Absolute*, and *Past Conditional* are simple tenses, the others are compound tenses formed by the aid of the Auxiliary Verb ہونا *honā* to be.

FORMATION OF TENSES.

1. *Tenses formed from the Root—*

The Aorist is formed from the root by adding certain inflectional terminations. This will be best understood by reference to the following :—

Verb.—بولنا *bolnā* to speak. Root بول *bol*.

Aorist—

مَیں بولوں	<i>main bolūn</i>	I speak.
تُو بولے	<i>tū bole</i>	thou speakest.
وہ بولے	<i>wuh bole</i>	he speaks.

ہم بولیں	<i>ham bolē</i>	we speak.
تم بولو	<i>tum bolo</i>	you speak.
وہ بولیں	<i>wuh bolē</i>	they speak.

The first persons singular and plural of this tense are often used in the sense of Let me, or Let us, speak. With the conjunction اگر *agar*, this tense becomes a conditional present, e.g., *Agar main bolūn* = If I should speak.

The Simple Future is formed from the root as in the case of the aorist, with the addition of the termination گے to the singular, and گے to the plural.

Example :—

Root بول *bol*. Aorist بولوں *bolūn*.

Simple Future—

میں بولوں گا *main bolūṅgā* I shall speak.

ہم بولیں گے *ham bolēnge* we shall speak.

The other persons are formed similarly ; see Aorist, above.

The IMPERATIVE * is formed simply from the root, the singular being identical with the root, and the plural having the same form as the 2nd person plural of the Aorist.

Example :—

لکھنا *likhnā* to write. Root لکھ *likh*.

* *Note.* The Infinitive may be used as an Imperative, see Colloquial Sentences page 87, last line.

Imperative—

لکھ *likh* *write thou, لکھو *likho* write ye.

2. *Tenses formed from the Imperfect Participle—*

The past Conditional is formed from the Imperfect Participle, which in all verbs consists of the root with the syllable **تا** *tā* affixed, or for the feminine **تی** *tī*.

Example:— دورنا *daurnā* to run. Root دور *daur*.

Imperfect Participle—دورتا *daurtā*, (fem.) دورتی *daurtī*.

Past Conditional or Habitual from جیتنا *jītūā* to win.

میں جیتتا	<i>main jittā</i>	I used to win.
تو جیتتا	<i>tū jittā</i>	thou usedst to win.
وہ جیتتا	<i>wuh jittā</i>	he used to win.
ہم جیتتے	<i>ham jitte</i>	we used to win.
تم جیتتے	<i>tum jitte</i>	you used to win.
وہ جیتتے	<i>wuh jitte</i>	they used to win.

Example:— (see page 221.)

جب جیتتا تب مارے خوشی کے غافل ہو جاتا

Jab jittā tīb mūre khushī ke ghāfil ho jātā.

Whenever he won (when he used to win) from joy he used to get careless.

As a Conditional the conjunction اگر *agar*, if, is used with this tense, thus:—

* *Note.* There is also in use a respectful Imperative formed by adding **ے**, *iye* for the singular and **یو**, *iyo* for the plural, to the root: thus—آپ جائے *Āp jāiye*, Be pleased to go, Sir. See page 84, line 5. The plural form is little used.

اگر میں دوڑتا *agar main daur̥tā.*

If I had run.*

As an Optative, it is used thus :—

کاشکہ میں اُسکو دیکھتا

Kāsh ki main usko dekhtā.

Would that I had seen him !

3. Tenses formed from the Past Participle.

The Past Absolute is formed from the Past Participle, which is simply the root with the addition of the syllable *ā*.

Example :—

بولنا *bolnā* to speak. Root بول *bol*.

Past Participle—

بولا *bolā* spake, (fem.) بولی *bolī*.

Past Absolute—

میں بولا (بولی)	<i>main bolā</i> (f.)	<i>bolī</i> I spake.
تُو بولا	<i>tū bolā</i>	thou spakest.
وہ بولا	<i>wuh bolā</i>	he spake.
ہم بولے	<i>ham bole</i>	we spake.
تم بولے	<i>tum bole</i>	you spake.
وہ بولے (بولین)	<i>wuh bole</i> (f.)	<i>bōlīn</i> they spake.

اگر میں دوڑتا تو اُسکو پکڑ لیتا

* If I had run I should have caught him.

COMPOUND TENSES.

The compound tenses are as follows:—

Present Imperfect, formed from the Imperfect Participle of the verb, with the present of the Auxiliary Verb ہونا *honā* to be, which is thus conjugated :

میں ہوں	<i>main hūṇ</i>	I am.
تو ہے	<i>tū hai</i>	thou art.
وہ ہے	<i>wuh hai</i>	he is.
ہم ہیں	<i>ham haiṇ</i>	we are.
تم ہو	<i>tum ho</i>	you are.
وہ ہیں	<i>wuh haiṇ</i>	they are.

Present Imperfect of بولنا *bolnā* to speak —

میں بولتا ہوں	<i>main (boltā) hūṇ</i>	I (speaking) am.
تو بولتا ہے	<i>tū (boltā) hai</i>	thou (speaking) art.
وہ بولتا ہے	<i>wuh (boltā) hai</i>	he (speaking) is.
ہم بولتے ہیں	<i>ham (bolte) haiṇ</i>	we (speaking) are.
تم بولتے ہو	<i>tum (bolte) ho</i>	you (speaking) are.
وہ بولتے ہیں	<i>wuh (bolte) haiṇ</i>	they (speaking) are.

The *Imperfect* is formed from the Imperfect Participle with the past tense of the Auxiliary Verb ہونا *hona* to be, which is conjugated thus :

میں تھا	<i>main thā</i>	I was.
تو تھا	<i>tū thā</i>	thou wast.
وہ تھا	<i>wuh thā</i>	he was.

ہم تھے	<i>ham the</i>	we were.
تم تھے	<i>tum the</i>	you were.
وہ تھے	<i>wuh the</i>	they were.

Hence the Imperfect comes to have a habitual or continuous sense, though **تھا** *thā* is more idiomatically omitted.

Imperfect of the verb **دورنا** *daurṇā*—

میں دورتا تھا	<i>mainṇ daurṭā thā</i>	I was running, or used to run.
تو دورتا تھا	<i>tū daurṭā thā</i>	thou wast &c.
وہ دورتا تھا	<i>woh daurṭā thā</i>	he was &c.
ہم دورتے تھے	<i>ham daurṭe the</i>	we were &c.
تم دورتے تھے	<i>tum daurṭe the</i>	you were &c.
وہ دورتے تھے	<i>wuh daurṭe the</i>	they were &c.

The Past Tense of the Auxiliary Verb **ہونا** *honā*, has also a feminine form, thus :—

میں تھی	<i>mainṇ thī</i>	I (a woman) was.
تو تھی	<i>tū thī</i>	thou „ wast.
وہ تھی	<i>wuh thī</i>	she was.
ہم تھیں	<i>ham thīṇ</i>	we (women) were.
تم تھیں	<i>tum thīṇ</i>	you „ were.
وہ تھیں	<i>wuh thīṇ</i>	they „ were.

Thus the Imperfect feminine will be—

میں دوڑتی تھی *mainṇ daurtī thī* I was running.

وہ روتی تھیں *wuh rotī thīṇ* they were weeping.

The *Present Perfect* is formed from the Past Participle by the addition of the present tense of the Auxiliary Verb ہونا *honā* to be : Thus—

میں بولا ہوں *mainṇ bolā hūṇ* I have spoken.

تو بولا ہے *tū bolā hai* thou hast spoken.

وہ بولا ہے *wuh bolā hai* he has spoken.

ہم بولے ہیں *ham bole haiṇ* we have spoken.

تم بولے ہو *tum bole ho* you have spoken.

وہ بولے ہیں *wuh bole haiṇ* they have spoken.

In the feminine the terminations of the participle must be changed to *ī*, e.g., میں بولی ہوں *mainṇ bolī hūṇ*.

The construction of the past participle in Active Transitive Verbs is different to the above, as the particle نے *ne* of the Agent Case must always be used with it : Thus—

I struck مارا میں نے *mainṇ ne mārā*.

I have struck مارا ہی میں نے *mainṇ ne mārā hai*.

This will be explained in its proper place, see page 63.

The *Past Perfect (Pluperfect)* is formed from the Past Participle together with the past tense of the Auxiliary Verb ہونا *honā* to be.

Example :—

میں بولا تھا	<i>main bolā thā</i>	I had spoken.
تو گیا تھا	<i>tu gayā thā</i>	thou hadst gone.
وہ آیا تھا	<i>wuh āyā thā</i>	he had come.
ہم لیگئے تھے	<i>ham legaye the</i>	we had gone away with.
تم ہنسنے تھے	<i>tum hanse the</i>	you had laughed.
وہ رزنے تھے	<i>wuh ro-ye the</i>	they had cried.

Feminine.

میں بولی تھی	<i>main bolī thī</i>	I had spoken.
وہ آئی تھی	<i>wuh ā-i thī</i>	she had come.
وہ رزئیں تھیں	<i>wuh rō-īn thīn</i>	they had cried.

The *Future Perfect* is formed from the Past Participle together with the future of the Auxiliary Verb ہونا *honā*.

Example :—

میں گیا ہوگا	<i>main gayā hogā</i>	I shall have gone.
تو گیا ہوگا	<i>tu gayā hogā</i>	thou shalt have gone.
وہ گیا ہوگا	<i>wuh gayā hogā</i>	he shall have gone.*
ہم گئے ہونگے	<i>ham ga-ye hongē</i>	we shall have gone.
تم گئے ہونگے	<i>tum ga-ye hongē</i>	you shall have gone.
وہ گئے ہونگے	<i>wuh ga-ye hongē</i>	they shall have gone.

* This tense has an idiomatic use signifying probability, *c. g.*, وہ گیا ہوگا = I expect he has gone, he has probably gone.

In addition to these there are certain other forms which are rather to be called phrases than true tenses. These are called by grammarians—

... Future Imperfect, expressing future continuous action.

Present Potential, expressing contingent action.

Past Continuous Potential,) expressing past contingent
Past Perfect Potential.) action.

They need only be indicated briefly, thus—

Future Imperfect—

میں چلتا ہوں گا *maiṇ chaltā hūṅgā* I shall be going.

Present Potential—

میں لکھتا ہوں *maiṇ likhtā hoṇ* I may be writing.

Past Continuous Potential—

میں چلتا ہوتا *maiṇ chaltā hotā* I might have been going,
with اگر *agar* if, this becomes a conditional = If I had been going.

Past Perfect Potential—

میں چلا ہوتا *maiṇ chalā hotā* I might have gone.

Example :—

If you had been going I might have gone with you.

Agar tum chalte hote to maiṇ bhī tumhāre sālḥ chalā hotā.

CONJUGATION OF ACTIVE TRANSITIVE VERBS.

An Active Transitive Verb is conjugated exactly in the same way, except that in the perfect and pluperfect tenses, the object of the action is put in the accusative case with the postposition *ko*, and the verb in the past absolute, the person acting being indicated by the pronoun in the agent case with نے thus—

I killed the tiger.*

میں نے شیر کو مارا

Main ne sher ko mārā.

There is another form in which it may be expressed—thus, by putting the object in the nominative, and the verb in the past absolute form, agreeing in gender with the noun to which it refers, thus—

I killed a tigress.

میں نے شیرنی ماری

Main ne shernī mārī.†

I saw a horse.

میں نے گھوڑا دیکھا

Main ne ghorā dekhā.

The grammatical difference is merely that in the 1st case the verb is impersonal; in the 2nd, it is personal; the two constructions are closely represented by the Latin forms, *viz.*—

1. Delendum est Carthaginem.
2. Delenda est Carthago.

ANALYSIS OF THE AGENT CASE.

Whenever it is desired to express that an action has been completed, and this action is one which requires an object either expressed or understood, and this object is governed by an *active transitive verb*, there is but one way in which this idea can

* This construction puts the object of the action in a more definite form, and implies a previous mention or knowledge of the object in most cases.

† This construction is used where the connection between the verb and its object is very close and is to be emphasised, *viz.*, It was a tigress I killed; or where the object is indefinite, or has not been previously mentioned.

be expressed in Urdu, and that is by using the past tense in the third person. The subject is put first with the postposition نے *ne*, and the object is either put (a) in the formative with the postposition کو *ko*, or (b) in the subjective, thus—

(a). The king dismissed the wazír.

راجا نے وزیر کو معزول کیا

Rājā ne wazír ko ma'zúl kīyā.

(b). The Maulaví wrote a letter.

مولوی صاحب نے چٹھی لکھی

Maulavī Ṣāhib ne chīṭṭhī likhī.

(c). The thief drove the horses.

چور نے گھوڑوں کو ہانکا

Chor ne ghorōṇ ko hāṇkā.

It will thus be seen that where the object is put in the formative with *ko*, whether it be masculine or feminine, singular or plural, the verb is used in the 3rd person masculine singular ; but where the object is put in the nominative (subjective) case, the verb must agree with it in gender and number.

Example :—

Masc. S.—He sang a song.

اوسنے ایک گیت گایا *usne ek gīt gāyā.*

Masc. Pl.—He shot five tigers.

اوسنے پانچ شیر مارے *usne pāñch shēr mārē.*

Fem. S.—He caught a fish.

اوسنے ایک مچھلی پکڑی *usne ek machhlī pakrī.*

Fem. Pl.—He killed all the flies.

اوسنے سب مکھیان مارین *usne sab makkhiyāṁ mārīṁ.*

The reason of this seems to be as follows:—

In the first case the predominant idea is the action expressed by the verb used, thus in example (a) the idea is

Rājā ne ma'zūl kīyā.

The king dismissed.

This is obviously incomplete, and the mind asks “Whom?” The answer is given, *Wazīr ko* = the wazīr. The wazīr is a well-known officer, and consequently is defined, and is therefore put in the objective case with *ko*.

In the second case the object of the action is the predominant idea: thus in (b) *chīṭhī likhī*—A letter was written.*

This is not complete in itself, as from the construction it is seen that it is not a passive, so that the writer must be mentioned, and this is supplied by the words *Maulavī Šāhīb ne*.

This construction with the particle *نے* *ne* is one of the greatest sources of stumbling to beginners in Urdu—owing to there being certain verbs which are at first sight transitive (such for instance as *لیجانا* *lejānā* to take away,) but are really intransitive grammatically speaking, and mistakes will never be possible if it is remembered that *certain verbs are transitive in English but intransitive in Urdu*. For instance—

The verbs to *bring* and to *take away* are in English active transitive verbs, but in Urdu are intransitive. Why is this?

* Another instance of this construction is:—

یہ عرض وزیر کی پادشاہ نے سنی *Yeh 'arz wazīr kī pādshāh ne sunī*

The king listened to this representation of his wazīr.

Here the representation is the predominant idea.

Simply because they are translated by words whose meaning is respectively *having taken to come* and *having taken to go*.

Here the first part of the verb, لے *le* is merely a participle, and it is the latter part جانا *jána* of the really compound verb which determines the construction.

Hence we translate—

The servant took away the book.

نوکر کتاب لیگیا

Naukar kitāb le gayā.

i.e., the servant (having taken the book) went. نوکر گیا

Naukar gayā is the actual statement, کتاب لے *kitāb le* is simply a parenthesis.

The same applies to لانا *lānā* which is really *le-ānā* = having taken to come.

The verbs سوچنا *sochnā* to think, سمجھنا *samajhnā* to understand, are in Urdu active transitive verbs with the object understood; thus for example—

میں نے نہیں سمجھا *main ne nahīn samjhā.* I did not understand (his meaning).

اوس نے یوں سوچا *Us ne yūn sochā.* He thought thus.

THE PASSIVE VERB.*

The passive in Urdu is formed by combining the *past participle* of transitive or intransitive verb with the verb

* N. B.—The passive construction is not allowable in Urdu in cases where the agent is known.

Thus, He was killed, will be وہ مار ڈالا گیا *wuh mār ḍālā gayā*, but, He was killed by a tiger, will be translated شیر نے اوسکو مار ڈالا *Sher ne us ko mār ḍālā.*

جانا *jānā* to go ; as from لینا *lenā* to take, لیا جانا *liyā jānā* to be taken ; بولنا *bolnā* to speak, بولا جانا *bolā jānā* to be spoken.

The verb is then conjugated like the ordinary verb, with such changes in the termination of the past participle as may be necessitated by the person and number. A few examples will illustrate the use of the passive verb. دیکھنا *dekhnā* to see, دیکھا جانا *dekhā jānā* to be seen :

میں دیکھا جاؤں گا *main dekhā jāūṅgā* I shall be seen.
 وہ دیکھی جائیگی *wuh dekhī jāegī* She will be seen.
 میں دیکھا گیا *main dekhā gāyā* I was seen.

ایسی بات نہیں بولی جاتی

Aisī bāt nahīṇ bolī jāṭī.

Such a word is not spoken.

This will serve as a guide to the formation of the rest of the tenses of the passive verb, the verb جانا *jānā* being conjugated regularly throughout.*

DERIVED VERBS.

Causal Verbs.—(a) A neuter verb is converted into a transitive verb by adding *alif* to the root, shortening a preceding long vowel.

Thus بولنا *bolnā* to speak, بلانا *bulānā* to call, the *wao* being shortened to *zamma*.

Also by lengthening the short vowel in the root supplying its place by the corresponding weak consonant thus

کٹنا *kaṭnā* to be cut, becomes کاٹنا *kāṭna* to cut.

* *Note.*—The student is advised to practise the formation of these tenses with various verbs.

چھلنا *chhīlnā* to be peeled, becomes چھیلنا *chhīlnā* to peel.

مڑنا *murnā* to be turned, becomes مورتنا *mornā* to turn.

(b) A transitive verb treated in the same way as at (a) becomes *Causal* thus پڑھنا *parhnā* to read, پڑھانا *parhānā* to teach.

Double causals are formed by inserting the syllable *وا* between the root and infinitive ending thus : پڑھوانا *parhwānā* to cause to teach, to get taught.

کاتنا *kaṭnā* to cut (anything).

کٹانا *kāṭānā* to get (a thing) cut.

کٹوانا *kaṭwānā* to some one else to get (a thing) cut.

Example of Causals and Double Causals :—

اج بال کٹاونگا *āj bāl kaṭāuṅgā* I will have my hair cut to-day.

یہ کتاب چھپواو *yeh kitāb chhapwāo* Get this book printed.

اپنی سبق سناو *apnī sabaq sunāo* Make me hear (i.e. repeat) your lesson.

یہ روپے گنواو *yeh rupa-e gīnwāo* Get these rupees counted.

COMPOUND VERBS.

The most important of these are the following :—

Intensives.—Formed by adding an infinitive form to the root form of another verb.

Example:— پی جانا *pī jānā* to drink off.

بول اُٹھنا *bol uṭhnā* to speak (unexpectedly).

گر پڑنا *gir paṛnā* to fall down.
 کاٹ ڈالنا *kāṭ ḍālṇā* to cut to pieces.

Potentials.—Formed by adding the verb سکنا *saknā* (to be able) to either the root form or inflected infinite of another verb. بولنے سکنا *bolne saknā* or بول سکنا *bol saknā* to be able to speak, e.g., *wuh bolne nahīn saktā*. He cannot speak.

Compleatives.—By adding the verb چکنا *chuknā* (to finish) to the root form of another verb.

e.g., لکھ چکنا *likh chuknā* to finish writing.

N.B.—It must be remembered that the verb چکنا *chuknā* is intransitive میں لکھ چکا ہوں *main likh chukā hūṇ* I have finished writing.

Continuatives.—By adding one of the verbs جانا *jānā*, or رہنا *rahnā* to an inflected present participle.

بکتے جانا *bakte jānā* to go on talking.

پڑھتے رہنا *paṛhte rahnā* to keep on reading.*

Frequentatives or Habituals.—By adding the verb کرنا *karnā* to a past participle uninflected, e.g., رویا کرنا *royā karnā* to repeatedly weep, سویا کرنا *soyā karnā* to be in the habit of sleeping.

* See also page 221 Urdu line 4. Closely connected with this is the statical form of the past participle of the verb *rahnā* combined with the root of the verb : thus

وہ سو رہا ہے *wuh so rahā hai*, he is asleep.

Examples of all these verbs will be found in the passages for translation, pp. 213 to 252.

Inceptives.—By adding the verb لگنا *lagnā* to an inflected infinitive, e.g., بولنے لگنا *bolne lagnā* to begin to speak.

Imminents.—By adding the verb چاہتا *chāhnā* (to wish) to an inflected infinitive, e.g., وہ آنے چاہتا ہے *wuh āne chāhtā hai* he is just coming.

N.B.—This verb چاہنا constructed with the past participle forms a *desiderative*, e.g., آیا چاہنا *āyā chāhnā* to wish to come.*

The construction of a sentence in Urdu differs considerably from the English as the order to be observed is either.

Subject—Object—Verb. For example—

راجا نے شیر کو مارا *Rājā ne sher ko mārā.*

or—Agent—Subject—Verb.

راجا نے شیرنی ماری † *Rājā ne shernī mārī.*

THE USE OF THE INFINITIVE.

The Infinitive is used in Urdu as a verbal noun, to express abstract ideas.

For example :

پادشاہ کو وزیر کا کہنا یاد آیا *Pā lshāh ke vazīr kā kahnā yād āyā* The king remembered the saying of the wazīr.

کسی عزیز کا مرنا سخت ناگوار ہے *Kisī ‘azīz kā marnā sakht nā guwār hai.*

The death of any beloved one is very hard to bear.

جی کا متلانا *Jī kā matlānā.* Feeling sick.

* This rule is however not invariably observed, vide p. 230 Urdu line 7.

† Vide pages 63 to 66 for the explanation of these several constructions.

When thus used it is naturally subject to inflection for the various cases : thus

سوائے رونے کے *Siwāe rone ke.* Except weeping.

It also takes the feminine termination when compounded with substantives of feminine gender : *e.g.*

دعا مانگنی *du'ā māngnī* Asking a blessing.

سرنگ اُرائی *Surang urānī* Springing mines.

Constructed with the verb ہونا *honā* to be, the uninflected infinitive gives the idea of *necessity*, *e.g.*

ایک روز مرنا ہی *Ek roz marnā hai.* Death is necessary
some day or other.

ایسا کہنا ہوگا *Aisā kahnā hogā.* We must say.

ہمارا جانا ہوا *Hamārā jānā hūā.* I had to go.

Concord of the Verb.

It must be remembered, (a) that the verb must always agree in gender and number with its subject if that subject be not more than one. See Examples (a)(b)(c), pp. 73 and 74.

(b.) If the subjects be more than one and are rational beings, the verb is plural, the natural order of persons being preserved, and if they are of different genders the masculine is preferred.

(c.) If the subjects are numerous, impersonal, and of varying genders, the verb should always agree with the nearest subject, though a singular verb is permissible after a number of impersonal subjects each of which is in the singular.

If these few rules be borne in mind and those relating to the concord of the adjective and the qualified noun, there will be found no difficulty in constructing a thoroughly grammatical sentence in Hindustani.

Examples:—

(a.) Subject, Masculine Singular.

یہ پانی بہت جلد بہتا ہے

Yeh pānī (m.) bahut jald bahtā hai.

This water flows very fast.

(a.) Subject, Feminine Singular.

میری گھوڑی تیزی کرتی ہے

Merī ghōṛī tezī kartī hai.

My mare is impetuous.

(b.) Subjects, Rational of the same genders.

میرا چچا اور اوسکا بیٹا آ گئے ہیں

Merā chachā aur uskā beṭā ā ga-e haiṇ.

My uncle and his son have arrived.

(b.) Subjects, Rational of different genders.

میرا بھائی اور بہن دہلی کے رہنویالے ہیں

Merā bhāī (m.) aur bahiṇ (f.) Dihlī ke rahne wāle haiṇ.

My brother and sister are inhabitants of Dihli.

(c.) Subjects numerous, impersonal, of varying gender.

اس باغ کے پہول پہل روشین کیاریان اور
فوارے بہت اچھے لگتے ہیں

Is bāgh ke phūl (m.) phal (m.) rawishen (f.) kīyārīyān (f.) aur fauwāre (m.) bahut achche lagte haiṇ.

The flowers, fruit, paths, beds and fountains of this garden are very pleasant.

(c) Subjects numerous, each in the singular and impersonal.

اوسکی بندوق بلم تلوار اور خنجر چوری گیا ہی

Uskī bandūq, ballam, talwār aur khaṇjur chorī gayā hai,

His gun, spear, sword and dagger have been stolen.

Adverbs.

Adverbs are particles used to qualify any word or sentence in connection with which they occur, and have reference either to time, place, or manner.

The following is a list of those of most ordinary occurrence.

آج	āj	to-day.
کل	kul	yesterday, (or in future) to-morrow.
آجکل	ājkal	nowadays.
پرسون	parson	day before yesterday (or in future) the day after to-morrow.*
ترسون	tarson	three days hence.
ہمیشہ	hamesha	always.
نیت	nit	always.

* "The day before," is to be translated گئے دن *ga'e dīn*, that is the by-gone day. Similarly "the night before" is گئی رات *ga'ī rāt*.

4 جونہیں	<i>jon hīn</i>	as soon as.
جھٹ	<i>jhat</i>	instantly.
تُرت	<i>turt</i>	quickly, soon.
آگے	<i>āge</i>	before (of time.)
آگے	<i>āge</i>	in front, before (of place.)
سامنے	<i>sāmhne</i>	in front, before (of place.)
پاس	<i>pās</i>	near, at the side of.
اوپر	<i>ūpar</i>	over, above, upon.
نیچے	<i>nīche</i>	below, under.
پار	<i>pār</i>	beyond.
وار پار	<i>wār pār</i>	through and through.
شاید	<i>shāyāl</i>	possibly, perhaps.
البتہ	<i>albatta</i>	certainly.
بے شک	<i>be shakk</i>	undoubtedly.
دھیرے	<i>dhīre</i>	gently.
زور سے	<i>zor se</i>	violently.
بس	<i>bas</i>	enough.
زیادہ	<i>ziyāda</i>	} more.
	<i>vulgo jāstī</i>	
جون تون	<i>jon ton</i>	the best way he could.

TABLE OF A QUINTUPLE SERIES OF ADVERBS OF TIME, PLACE, MANNER, QUANTITY, AND NUMBER, FORMED FROM THE FIVE PRONOUNS, يه, يه, و, و, کون KAUN, جُون, جُون, تُون, تُون, AS UNDER:

NEAR.	REMOTE.	INTERROGATIVE.	RELATIVE.	CORRELATIVE.
يه, this.	و, that.	کون, who.	جُون, who, which	تُون, that same.
1 اب, now.	اُسوقت, then.	کب, when?	جب, when.	تب, then.
2 يهان, here.	وہان, there.	کد, where?	جہان, wherever.	تد, there.
3 ادھر, hither.	اُدھر, thither.	کدھر, where?	جُدھر, whither.	تدھر, thither.
4 يون, this.	وہاں, in that way.	کیوں, how?	جیوں, as.	تیوں, so, same.
5 ايسا, like this.	ويسا, like that.	کیسا, like what?	جيسا, like, which.	تيسا, like that.
6 { ايتا } this	{ اُتّا } that	{ کيتّا } how	{ جيتّا } as	{ تيتّا } so
{ ايتا } much.	{ اوتا } much.	{ کتا } much?	{ جتا } much.	{ تتا } much.
7 { ايتا } this	{ اُتا } that	{ کتا } how	{ جتا } as	{ تتا } so
{ ايتا } many.	{ اُتا } many.	{ کتا } many?	{ جتا } many.	{ تتا } many.

N.B.—This table is known as Dr. Gilchrist's Philological Harp.

Postpositions.

These parts of speech follow the noun, which is put in the **genitive** inflected form. Most of them take the masculine form

کے *ke*, but a few take کی *kī*. These latter are—

بابت <i>bābat</i>	on account of.	طرف <i>taraf</i>	in direction of.
خاطر <i>khātir</i>	for the sake of.	طرح <i>tarah</i>	after manner of.
معرفت <i>ma'rfat</i>	by means of.		
نسبت <i>nisbat</i>	in comparison with.		
مانند <i>mānind</i>	like.		

These four : مانند *mānind*, نسبت *nisbat*, معرفت *ma'rfat*, بابت *bābat*, sometimes *precede* the noun, in which case they take کے *ke* like the others; a few of the most common of which are here given—

آگے <i>āge</i>	before (both of time and place.)
بدلے <i>badle</i>	instead of.
برابر <i>barābar</i>	equal to, level with.
باہر <i>bāhar</i>	outside.
بعد <i>ba'd</i>	after (of time.)
پچھے <i>pichhe</i>	after (of time or place.)
لائق <i>lā'iq</i>	worthy.
لئے <i>li'ye</i>	for the sake.
موافق <i>muwāfiq</i>	like.
مطابق <i>mutābiq</i>	in accordance with.

بر خلاف	<i>bar khilūf</i>	in opposition to.
نزدیک	<i>nazdik</i> vulgo <i>naḡīch</i>	} near,
نیچے	<i>nīche</i>	
پاس	<i>pās</i>	near, in the possession of.
سامنے	<i>sāmhne</i>	before (of place only).
ساتھ	<i>sāth</i>	with.
سنگ	<i>saṅg</i>	with.
اوپر	<i>ūpar</i>	above.
واسطے	<i>wāṣṭe</i>	for the sake of.
یہاں ہاں	<i>yahān, hān</i>	with, at the home of.
ذریعے	* <i>zari'e</i>	by means of.
وسیلے	* <i>wasīle</i>	by means of.
سبب	* <i>sabab</i>	by reason of.

Conjunctions.

اگر *agar* followed by تو *to* if—then, in that case.†

* These are compounded with *ba*, and precede the noun, or with the ablative preposition *se* and follow it, e.g. :—

<i>Mohan ke zari'e se</i> or <i>Bazari'e Mohan ke.</i>	} by Mohan's aid.
<i>Ba sabab muḡlisī ke</i> or <i>Muḡlisī ke sabab se.</i>	
	} by reason of poverty.

† Example :—

Agar wuh ātā to main khūsh hotā. If he had come I should have been pleased.

اگرچہ <i>agarchi</i>	followed by	لیکن <i>lekin</i> ,	} although—still
or by	تو بھی <i>to bhī</i> or	تاہم <i>tā ham</i>	
اور <i>aur</i>	followed by	اور <i>aur</i>	both—and.
بھی <i>bhī</i>	„	بھی <i>bhī</i>	both—and.
چونکہ <i>chunḳi</i>	„	لہذا <i>lihāza</i>	} since—therefore
	or	اس لئے <i>Is liye</i>	
جب تک * <i>jab tak</i>	„	تب تک <i>tab tak</i>	while.
جو <i>jo</i>	„	تو <i>to</i>	if—then.
خواہ <i>khwāh</i>	„	خواہ <i>khwāh</i>	either—or.
ہرچند <i>harchand</i>	„	لیکن <i>lekin</i>	} although—yet
	or	تو بھی <i>to bhī</i> .	
چاہے <i>chāhe</i>	„	چاہے <i>chāhe</i>	whether—or.†

Interjections.

خبردار <i>khābardār</i> .	take care !
شاباش <i>shābāsh</i> .	bravo—well done.
واہ واہ <i>wāh wāh</i> .	dear me ! bravo.
افسوس <i>afsos</i> , or جیف <i>hāif</i> .	alas !

* *Jab tak sāṅs tab tak ās*. While there is life there is hope.

† *Chāhe jīn chāhe marūn*. Whether I live or die.

Harchand (see page 248, Urdu line 13).

Names of Months* Hindū and Muḥammedan.

English.	Hindū.	Muḥammedan.	REMARKS.
January.	پوس <i>Pūs.</i>	محرم <i>Muḥarram.</i>	*The correspondence of these months with the English months is only approximate owing to the different systems of reckoning
February.	ماگه <i>Māgh.</i>	مفر <i>Safār.</i>	
March.	پهاگن <i>Phāgun.</i>	ربيع الاول <i>Rabī'ul-awwal.</i>	
April.	چیت <i>Chait.</i>	ربيع الثاني <i>Rabī'us-sānī.</i>	<p>پيساکه ³ محرم <i>Baisākh.</i></p> <p>The Hindū year commences with the month</p> <p>The Muḥammedan year commences with the month</p> <p><i>Muḥarram.</i></p>
May.	پيساکه <i>Baisākh.</i>	جمادي الاول <i>Jamādīn-l-awwal.</i>	
June.	جيتھ <i>Jeṭh.</i>	جمادي الثاني <i>Jamādīn-s-sānī.</i>	
July.	اسارھ <i>Asarh.</i>	رجب <i>Rajab.</i>	
August.	ساون <i>Sāwan.</i>	شعبان <i>Shā'bān.</i>	
September.	بھادون <i>Bhādon.</i>	رمضان <i>Ramazān.</i>	
October.	کوار <i>Kuār.</i>	شوال <i>Shawwāl.</i>	
November.	کاتک <i>Kātik.</i>	ذی القعدة <i>Zil Qa'dah.</i>	
December.	اگھن <i>Agahan.</i>	ذی الحجہ <i>Zil Hijjah.</i>	

N.B.—

Days of the week.

English.	Urdū.	Hindī.	Pronunciation.
Sunday.	انوار	इत्वार	<i>Itwār.</i>
Monday.	سوموار - پير	सोमवार	<i>Pīr or Somwār.</i>
Tuesday.	منگل	मङ्गल	<i>Maṅgāl.</i>
Wednesday.	بدھ	बुध	<i>Budh.</i>
Thursday.	جمعرات	बिफै	<i>Juma'rātor Biphai.</i>
Friday.	جمعہ	सूक्र	<i>Jum'ah or Sūk.</i>
Saturday.	سنیچر - ہفتہ	सनीचर	<i>Sanīchar or Hafta.</i>

The following formula is given for converting the Christian into the corresponding Muḥammedan year, and *vice versâ*:—

$$H \times .97 + 621.54 = C$$

$$\frac{C - 621.54}{.97} = H$$

where H is the Muḥammedan year—year of the *Hegira*

(A.H.) Hijrī هجري (هـ)

C. is the Christian year. (A.D.) عيسوي 'Isawī (ع).

For example, 1894 A.D. by this formula will be found to correspond to 1312 A.H.

If from the Muḥammedan year thus found we deduct eleven we get the Hindu year (Sambat), $1312 - 11 = 1301$ (Sambat).

PART II.

COLLOQUIAL SENTENCES.

N.B.—The student is advised to study this portion of the book very carefully—paying especial attention to those sentences to which an asterisk is prefixed, as they contain examples of specially important idioms or constructions.*

General Phrases.

Guft-o-gū. Bāt chīt.

گفت و گو - بات چیت

Who are you?
Tū kaun hai? ۰ -

تو کون ہی

Who is that man?
Wuh kaun shakhṣ hai?

وہ کون شخص ہی

What is your name?
Tumhārā kyā nām hāi?

تمہارا کیا نام ہی

Where do you come from?
Tum kahāṇ se āte ho?

تم کہاں سے آتے ہو

What do you want?
Kyā māṅgte ho?

کیا مانگتے ہو

Where do you live?
Tum kis jagah rahte ho?

تم کس جگہہ رہتے ہو

What is your trade ?
Tumhārā kyā peshā hai ?

تمہارا کیا پیشہ ہی

Where are you going ?
Kidhar jāte ho ?

کہہ رہے ہو

Where is my servant ?
Hamārā naukar kahān ? *han ?*

ہمارا نوکر کہاں ہے

Call my syce (groom).
Hamāre sālīs ko bulāo.

ہمارے سائیس کو بلاؤ

When will you return ?
Tum kab tak phir āoge ?
ou-o-gay -

تم کب تک پھر آؤ گے

In a week's time.
Ek hafte (ke 'arṣe) mein.
may -

ایک ہفتے کے عرصے میں

In a few days.
Thore roz ba'd.

تھوڑے روز بعد

Do you know my house ?
Tum mere bangle ko pahchānte ho ?
may -

تم میرے بنگلے کو پہچانتے ہو

It is near the Fort.
Qil'e ke pās hai.

قلعے کے پاس ہی

On the bank of the river.
Daryā ke kināre par.

دریا کے کنارے پر

Not far from the Church.
Girjā ghar se thorē dūr.
may -

گرجا گھر سے تھوڑی دور

You go on in front.
Tum āge jāo.

تم آگے جاؤ

I will follow after.

Ham pīchhe se āwenge.

ہم پیچھے سے آئینگے

How far is the Post Office ?

Dāk-khāna kitnī dūr hai ?

دَاک خانہ کتنی دور ہے

* About a mile from here.

Yahān se ko-ī ek mīl hai.

یہاں سے کوئی ایک میل ہے

Send for a carriage.

Ek gārī māṅgāo.

ایک گاری منگاؤ

I want a closed carriage.

Band gārī chāhiye.

بند گاری چاہئے

Now I am ready.

Ab main taiyār hūn.

اب میں طیار ہوں

Your horse is lame.

Tumhārā ghorā laṅgrātā hai.

تمہارا گھوڑا لنگڑاتا ہے

He goes very slowly.

Wuh bahut mīṭhā jātā hai.

وہ بہت میٹھا جاتا ہے

* I shall be late.

Ham ko der lagti hai.

ہم کو دیر لگتی ہے

Look sharp—whip up.

Jaldī karo—chābuk māro.

جلدی کرو۔ چابک مارو

Open the windows.

Khīṛkiyon ko khol do.

کھڑکیوں کو کھول دو

* Shut the door.

Darwāze ko band karṇā.

دروازے کو بند کرنا

Drive to the Telegraph Office.
Tār-ghar par hāṅk kar le jāo.

تار گھر پر ہانک کر لیجاو

Afterwards to the railway station.

Ba'd us ke, rel ke istēshan par jāo.

بعد اوسکے - ریل کے اسٹیشن پر جاو

Ask if there is a letter for me.
Pūchho, mere liye ko-ī chitṭhī hai yā nahīn?

پوچھو میرے لیئے کوئی چٹھی
ہی یا نہیں

Where is the Pay Office?
Bakhshī Sāhib kī daftar kīdhar hai?

† بخشی صاحب کا دفتر
کدھر ہے

On the other side of this street.
Is raste kī dūsarī ṭaraf.

اس رستے کی دوسری طرف

Opposite the Staff Office.
Birgīd Mejar ke daftar ke sāmne.

برگد میجر کے دفتر کے سامنے

Beyond the Cavalry Mess.
Risāle ke Messkoṭ kī parlī ṭaraf.

رسالے کے میس کوٹ کی
پرلی طرف

This side of the European Infantry Mess.
Lāl Kurtī ke Messkoṭ kī warlī ṭaraf.

لال کرتی کے میس کوٹ
کی ورلی طرف

On the right of the road.
Sarak kī dāhnī ṭaraf par.

سڑک کی داہنی طرف پر

To the left of the shops.
Dukānoṃ kī bāīn ṭaraf.

دکانوں کی بائیں طرف

This is the Native Infantry
Mess.

Yeh Kālī Palṭan kā Messkoṭ hai.

The Lieutenant-Governor's
house.

Lāṭ Ṣāhib kī koṭhī.

Is Mr. ——— at home ?
—— *Ṣāhib ghar meṇ haiṇ ?*

Not at home, Sir.

Huṣūr, darwāza band hai.

Very well, take my cards.
Achchhā, ṭikaṭ le lo.

Put this box into the gārī.
Yeh ṣandūq gārī meṇ rakho.

*Be careful not to break it.
Khābardār, usko mat toṛo.

Sir, a gentleman has called.
*Huṣūr, ek bāhar kā Ṣāhib āyā
hai.*

Very well, admit him.
Bahut achchhā, salām do.

What o'clock is it ?

Kitne baje haiṇ ?

Twenty minutes past eight.
Atḥ baj ke bīs minaṭ haiṇ.

A quarter to six.
Paune chhe baje.

یہہ کالی پلٹن کا میس کوٹ
ہی

لاٹ صاحب کی کوٹھی

صاحب گھر میں ہیں

حضور دروازہ بند ہے

اچھا تکت لے لو

یہہ صندوق گاڑی میں رکھو

خبردار اوسکو مت توڑو

حضور ایک باہر کا صاحب
آیا ہی

بہت اچھا سلام دو

کتنے بجے ہیں

آٹھ بج کے بیس منٹ ہیں

پونے چھ بجے

* Observe the construction. We may also say *mat toṛnā*.

This use of the infinitive in the negative gives increased emphasis to the command.

Call me at seven to-morrow.
Mujhe kal ṣubh ke sāt bajē jagāo.

مجھے کل صبح کے سات بجے
 جگاؤ

Order my horse.
Ghorē ke wāṣṭe hukm dō.

گھوڑے کے واسطے حکم دو

Which saddle—the parade
 saddle?

Kaun sā zīn Ṣāhib, pareṭī zīn?

کون سا زین صاحب - پریتی
 زین

No—a plain saddle and the
 new girths.

Na, safāt, aur na-e taṅg.

نہ، سفات - اور نئے تنگ

This bridle is dirty.
Yeh laḡām mailī hai.

یہ لگام میلی ہی

My stirrup is too long.
Rikāb lambī hai.

رکاب لمبی ہی

Shorten it two holes.
Use dō ghar chhoṭā karo.

اوسے دو گھر چھوٹا کرو

Bring the chestnut pony.
Surāṅg taṭṭū le āo.

سرنگ تٹولے آو

Take the gray to the Polo
 ground.
*Sabze taṭṭū ko Polo kī jagah le
 jāo.*

سبزے تٹو کو پولو کی جگہ
 لے جاو

* Wait there for me.
Wahāṇ hamārā rasta dekho.

وہاں ہمارا رستہ دیکھو

* Take the new sticks with you.
Na-ī lakṛiyāṇ sāth le jānā.

نئی لکڑیاں ساتھ لے جانا

Change the pony mare's bridle.
Ṭaṭuānī kī lagām badal do.

تتوانی کی لگام بدل دو

* You must get the dun pony shod.
Samand ṭaṭṭu kī na'ī bandhwānī chāhiye.

سمند تتوکا نعل بندھوانا چاہئے

How did his back get rubbed.
Pīṭh kis tarāḥ lag ga-ī ?

پیٹھ کس طرح لگ گئی

Mind and rub him down well.
Khabardar, khūb māliśh karo.

خبردار خوب مالش کرو

Put bandages on his legs.
Chāron paṇon par paṭṭī bāndho.

چاروں پانوں پر پٹی باندھو

* Have one or two mouthfuls of water given him.
Ek do ghoṇṭ pānī dilvā do.

ایک دو گھونٹ پانی دلوادو

Be at the Club at four precisely.
Ghār bajē ṭhūk Kalab ghar ḥāẓir ho.

چار بجے تھیک کلب گھر حاضر ہو

What clothes will you wear, Sir.
Ḥuẓūr kaunse kapre pahneṅge ?

حضور کون سے کپڑے پہنیں گے

Uniform. *Khākī uniform.*
Wardī kapṛā. Khākī wardī.

وردی کپڑا خاکھی وردی

Give me the warm suit I wore yesterday.
Woh garm joṛa denā jo kal pahnū thā.

وہ گرم جوڑا دینا جو کل پہنا تھا

Where are my gloves ?

Kahāṇ haiṇ dastāne ?

کہاں ہیں دستانے

Give me my helmet and sword and sash.

Wardī topī aur jāl kirich do.

وردی توپی اور جال کرچ دو

Is my horse at the door ?

Ghoṛā darwāze par hai ?

گھوڑا دروازے پر ہے

Parade is at half-past seven.

Pareṭ sārhe sāt baje hogī.

پریت سارھے سات بجے ہوگی

There's plenty of time yet.

Abhī bahūt waqt hai.

ابھی بہت وقت ہے

I want breakfast at ten.

Das baje hāzīrī chāhiye.

دس بجے حاضری چاہئے

* What is there for lunch ?

Tifīn ke wāsthe kyā kyā hai ?

تفن کے واسطے کیا کیا ہے

Show me the bill of fare.

Bil fel dekhilāo.

بل فیل دکھلاؤ

Give me whatever is ready.

Jo kuchh taiyār hai le āo.

جو کچھ تیار ہے لے آؤ

Has the dhobi brought my clothes from the wash ?

Kyā dhobī jugān lāyā hai yā nahīn ?

کیا دھوبی جگن لایا ہے
یا نہیں

What is this delay ?

Yeh kyā derī hai ?

یہ کیا دیر ہے

* Observe the construction : the repetition of *kyā* implies an expectation that there will be several things to choose from.

This shirt is badly washed.

*Yeh qamīṣ achchhī tarāḥ se nahīṇ
dhoyā gayā.*

Tell him he must do better.

*Kah do ki is se achchhā kām
karnā hogā.*

Discharge him — he is of no use.

*Use jawāb do, kuchh kām kā
nahīṇ hai.*

Engage another from to-day.

Āj se kisī dūsre ko bhartī karo.

* Pay him his due.

*Jo kuchh ṭalab denī hai so de
denā.*

* Are there any arrears due ?

Us kī kuchh charḥī hūī ṭalab hai ?

* He has a few days' pay due.

Kuchh chhūṭ kī kaurī bāqī hai.

Is there a good Muushi here ?

Yahāṇ ko-ī achchhā Munshī hai ?

* Look out for one and send for him.

*Kisī Munshī ko ṭālāsh kar ke
bulā bhejo.*

یہ قمیص اچھی طرح سے نہیں
دھویا گیا

کہہ دو کہ اس سے اچھا کام
کرنا ہوگا

اوسے جواب دو - کچھ کام
کا نہیں ہی

آج سے کسی دوسرے کو
بھرتی کرو

جو کچھ طلب دینی ہی
سو دے دینا

اوسکی کچھ چڑھی ہوئی
طلب ہی

کچھ چھیت کی کوری
باقی ہی

یہاں کوئی اچھا منشی ہی

کسی منشی کو تلاش کر کے
بلا بھیجو

*I want to learn Hindustani. میں اردو زبان سیکھا چاہتا ہوں
Main Urdū zabān sikhā chāhtā hūn.

Sir, I will teach you. جناب میں آپ کو سکھا دوں گا
Janāb, main āp ko sikhā dūngā.

You must first listen to me. پہلے میری باتوں کو سننا چاہیئے
Pahle merī bāton ko sunnā chāhiye.

*Then try to speak yourself. بعد اوسکے آپ بولنے کا قصد
Ba'd us ke āp bolne kā qaṣḍ kījiyegā.†

I cannot understand you. میں آپکی بات کو نہیں سمجھ
Main āp kī bāt ko nahīn samajh saktā hūn.

Please to speak more slowly. آپ مہربانی کر کے ذرا اہستہ
Āp, mihrbānī kar ke, zara āhista boliye.

Will you kindly repeat that? مہربانی ہے اوس بات کو
Mihrbānī se us bāt ko phir kahiye.

I said it is a fine day. میں نے کہا تھا کہ آج موسم
Main ne kahā thā ki āj mausim sāf hai.

*I will say every thing twice. میں ہر ایک بات کو دوبار بولا
Main har ek bāt ko do bār bolā karūngā.

* Observe the construction.

† The (future) precative imperative used respectfully.

*If you paid attention you would soon learn to speak. اگر آپ توجہ کرتے تو جلدی سے گفتگو کرنا سیکھتے -

Agar āp tawajjuh karte to jaldī se guft-gū karnā sikh̄te.

*I would write if I had leisure. اگر فہرست ہوتی تو میں لکھتا

Agar fur̄sat hotī to main̄ likhtā.

*I used to write a little every day. میں تہوراً بہت ہر روز لکھتا

Main̄ thoṛā bahut har roz likhtā.

I was waiting for you. میں آپکے انتظار میں تھا

Main̄ āp ke intizār men̄ thā.

I will ask for a pen and ink. میں قلم و دوات منگاتا ہوں

Main̄ qalam dawāt maṅgātū hūn̄.

He had brought me a pen already. وہ پیشتر سے ایک قلم میرے واسطے لایا تھا

Woh pesh̄tar se ek qalam mere wāṣṭe lāyā thā.

How much did you give for this? آپ نے اسکے لیئے کتنا دام دیا

Ap ne is ke liye kitnā dām diyā.

I bought it from my Munshi. میں نے اپنے منشی سے خریدا

Main̄ ne apne Munshī se kharīdā.

I saw your books on the table. میں نے آپکی کتابیں میز پر دیکھیں

Main̄ ne āp kī kitāben̄ mez par dekhīn̄.

* Observe the construction, noting the conditional and habitual use of the imperfect.

He heard a sound.
Us ne ek āwāz sunī.

اوسنے ایک آواز سنی

*He thought it must be the
report of a gun.
*Us ne yūn khiyāl kiyā ki albatta
top kī āwāz hai.*

اوسنے یوں خیال کیا کہ البتہ
توپ کی آواز ہی

*He wrote and said he was ill.
*Us ne likhā aur kahā ki main
bīmār hūn.*

اوسنے لکھا اور کہا کہ میں
بیمار ہوں

*He said he could not perform
that duty.
*Us ne 'arṣ kiyā ki woh kām mujh
se nahīn ho saktā.*

اوسنے عرض کیا کہ وہ کام
مجھ سے نہیں ہو سکتا

I do not understand this word.
*Main is lafẓ ko nahīn samajhtā
hūn.*

میں اس لفظ کو نہیں سمجھتا
ہوں

Kindly explain the meaning
of this sentence.
*Is jumle kā ma'na āp mihrbānī
kar ke bayān kījiye.*

اس جملہ کا معنی آپ مہربانی
کر کے بیان لیجئے

I am much obliged to you.
Main āp kā bahut mamnūn hūn.

میں آپ کا بہت ممنون ہوں

This is not right.
Yeh durust nahīn.

یہ درست نہیں

I am very thankful to you.
*Main āp kā bahūt shukr-guzār
hūn.*

میں آپ کا بہت شکر گزار ہوں

It seems as if it would rain.

*Aisā ma'lūm hotā hai ki shāyad
pānī barsegā.*

ایسا معلوم ہوتا ہے کہ شاید
پانی برسیگا

You are right. It is raining
now.

*Āp bajā haiṅ. Abhī menḥ barastā
hai.*

آپ بجا ہیں ابھی مینہ برستا
ہی

It will soon clear.

Jald ṣāf hogā.

جلد صاف ہوگا

*The clouds are breaking.

Bādal khule jāte haiṅ.

بادل کھلے جاتے ہیں

The sun is shining again.

Dhūp phir nikal āī hai.

دھوپ پھر نکل آئی ہے

It is thundering and lightning.

*Bādal garaḡtā hai aur bijlī
chamak rahī hai.*

بادل گرجتا ہے اور بجلی
چمک رہی ہے

*I fear it will hail.

*Maīṅ ḍartā hūṅ, mabādū ole na
pareṅ.*

میں ڈرتا ہوں مبادا اولے نہ
پڑیں

It will do much harm to the
crops.

Faṣl ko bahut nuḡṣān karegā.

فصل کو بہت نقصان کریگا

Grain will become very dear.

Anāj bahut mahange ho jāenge.

اناچ بہت مہنگے ہو جائینگے

* Observe the construction.

What is the bazar rate for rice ?
Bāzār meṇ chāṇval kā kya nirkh
hai ?

بازار میں چانول کا کیا نرخ
 ہے

*Flour is cheaper than it was.
Aṭe ka nirkh barh gayā hai.

آٹے کا نرخ بڑھ گیا ہے

*It will soon become dearer.
Nirkh jaldī se ghaṭ jāegā.

نرخ جلدی سے گھٹ جائیگا

I must go now.
Ab mujh ko jānā hai.

اب مجھ کو جانا ہے

I will return to-morrow as usual, Deo volente.
Kal dastūr ke muvāfiq, inshā
'Allāh maiṇ phir āūngā.

کل دستور کے موافق انشاء اللہ
 میں پھر آؤنگا

I hope you will not get wet.
Umīd hai ki ḥuṣūr bhīg na jāeṇ.

امید ہے کہ حضور بھیگ
 نہ جائیں

Can you lend me an umbrella ?
Ap chhātā 'ūriyatan de sakte ho ?

آپ چھاتا عاریتہً دے سکتے
 ہو

There is only this old one.
Faqat ye ek purānā chhātā hai.

فقط یہ ایک پرانا چھاتا ہے

That will do very well.
Achchhā, is se kām ba-khūbī
chalegā.

اچھا اس سے کام بخوبی چلیگا

* This is a very important idiom نرخ *Nirkh*, means the amount of any given commodity sold for a given sum.

Hence نرخ بڑھنا *Nirkh barhnā*, means that you get more for your money, hence to be cheaper.

*I will return it immediately.
Main us ko fauran wāpas bhejtā hūn.

میں اوسکو فوراً واپس بھیجتا
 ہوں

If I had known I would have
 sent for a tikka gari.
*Agar main jāntā to ẓarūr thikā
 gārī maṅgwātā.*

اگر میں جانتا تو ضرور تھیکہ
 گاری منگواتا

It does not matter.
Kuchh muẓāyaqa nahīn.

کچھ مضائقہ نہیں

Do not distress yourself, Sir.
Ap na ghabrāiye.

آپ نہ گھبرائیے

Military Phrases.



He drew his bayonet from the
 scabbard.

اوسنے اپنی سنگین میان سے
 نکالی (کھینچی)

*Us ne apnī saṅgīn mīyān se
 nikālī (kheñchī).*

He made a blow at me with his
 sword.

اوسنے اپنی تلوار سے میرے
 اوپر وار کیا

*Us ne apnī talwār se mere ūpar
 wār kiyā.*

I warded it off and killed him.
*Main ne us kā wār khālī diyā
 aur use mār dālā.*

میں نے اوسکا وار خالی دیا
 اور اوسے مار ڈالا

The edge of his sword was
 notched.

اوسکی تلوار کی دھار کڑی
 ہوئی تھی

Us kī talwār kī dhār kirī huī thī.

* Observe the use of the present tense in Urdu, to express an action in the immediate future.

Fortunately the blade broke.
Husn-i-ittijāq se phal tūt gayā.

حسن اتفاق سے پھل توٹ گیا

*Otherwise he would have certainly killed me.
Warna mujh ko zarūr mār dāltā.

وہ نہ مجھ کو ضرور مار ڈالتا

Many of our men fell in action.
Hamārī fauj ke bahut se jawān kām āe.

ہماری فوج کے بہت سے
جوان کام آئے

*They had taken three days' ration.
Tin roz kī rasad sūth liye hue the.

تین روز کی رسد ساتھ لیئے
ہوئے تھے

We had no water for 24 hours.
Ek shabāna-roz tak pānī na milā.

ایک شبانہ روز تک پانی نہ ملا

*Many horses, mules and camels died.
Bahut se ghore, khachchar, aur ūṇṭ saqat ho ga-e.

بہت سے گھوڑے خچر اور
اونٹ سقط ہو گئے

*The wounded man died of his wounds.
Wuh zakhmī zakhmon ke māre faut huā.

وہ زخمی زخموں کے مارے
فوت ہوا

The Pioneers carry spade and pickaxe.
Bel-dāron ke pās belcha aur gaṇṭī rahtī hai.

پیلداروں کے پاس بیلچہ اور
گینتی رہتی ہے

* Observe the construction,

*The lance is a very useful weapon.

*Hathyāron men se neza bahut
hām kā hai.*

The English sword is straight and pointed.

*Angrezī kirich sīdhī hai aur
pīplā-dār hai.*

The cavalry sword is curved.

Sawāron kī talwār khamdār hai.

I galloped after him.

*Main ne us ke piche ghorā
sarpat phenkā (daurāyā).*

His horse stumbled and fell.

*Us kā ghorā thokar khā kar gir
gayā.*

My horse crushed his head with his hoof.

*Mere ghorē ne sum se us kā sar
kuchal dālā.*

As he fell he fired a shot at me.

*Girte hī us ne mere ūpar apnī
bandūq chalāī.*

The bullet passed through my helmet.

Golī merī topī se wār pār huī.

ہتھیاروں میں سے نیزہ بہت
کام کا ہے

انگریزی کرچ سیدھی ہے
اور پیلا دار ہے

سواروں کی تلوار خم دار ہے

میں نے اوسکے پیچھے گھوڑا
سر پٹ پھینکا (دورایا)

اوسکا گھوڑا تھوکر کھا کر گر گیا

میرے گھوڑے نے سم
سے اوسکا سر کچل ڈالا

گرتے ہی اوسنے میرے
اوپر اپنی بندوق چلائی

گولی میری توپی سے وار
پار ہوئی

The enemy fled in all directions. دشمن تتر بتر ہو کر بھاگ گئے

Dushman tittar bittar ho kar bhāg ga-e.

We learned their strength from spies. ہم نے جاسوسوں سے اونکی

Ham ne jāsuson se un kī quwwat mā'lūm kī.

قوت معلوم کی

*Their infantry were armed with breech-loaders.

Un kī piyāda fauj koṭhī-dār bandūqon ko rakhtē thē.

اونکی پیادہ فوج کو تھی دار
بندوقوں کو رکھتے تھے

Their guns were of cast-iron.

Un kī topen dhale hue lohe kī thīn.

اونکی توپیں تھلے ہوئے
لوہے کی تھیں

They were encamped to the eastward.

Wuh pūrab kī taraf khīma-zan the.

وہ پورب کی طرف خیمہ زن
تھے

How did you attack the stockade?

Tum ne saṅgar par kis tarah se ḥamla kiyā?

تم نے سنگر پر کس طرح سے
حملہ کیا

They fought very bravely.

Wo bohut jawān-mardī se larṭe rahe.

وہ بہت جوان مردی سے
لڑتے رہے

Many were killed and wounded.

Bahut se maqtūl aur majrūḥ hūe.

بہت سے مقتول اور مجروح
ہوئے

They gave way very reluctantly.
Wuh nihāyat mushkil se pīchhe
ko haṭ ga-e.

وہ نہایت مشکل سے پیچھے
 کو ہٹ گئے

On what sort of ground was
 the battle fought?
Jahāṇ laṛāī huī wahāṇ zamīn
kaisī thī?

جہان لڑائی ہوئی وہاں زمین
 کیسی تھی

Was there much cover for the
 men?
Jawānoṇ ke liye bahut āṛ thī yā
nahīṇ?

جوانوں کے لیئے بہت آر
 تھی یا نہیں

There were some sugarcane
 fields.
Kīṭne ek ganne (īkh) ke khet the.

کتنے ایک گنے (ایکھ) کے
 کھیت تھے

*In which we hid as we advanced.
Jin men ham chhīpte chhīpte āge
barhte ga-e.

جن میں ہم چھپتے چھپتے
 آگے بڑھتے گئے

*They did not see us till we
 were close.
Jab tak ki ham nazdīk na ā-e the
unhoṇ ne nahīṇ dekhā.

جب تک کہ ہم نزدیک نہ آئے
 تھے انہوں نے نہیں دیکھا

*Then we fired volleys and
 charged.
Pher ham ne bāreṇ urāīṇ aur
hallū kiṇā.

پھر ہم نے بارےں اڑائیں اور
 ہلا کیا

The hills were very steep and
 rough.
Pahār bahut thārḥ aur behar the.

پہاڑ بہت تھارے اور بیہر تھے

*The battle lasted till nightfall.
Shām tak larāī barābar hotī rahī.

شام تک لڑائی برابر ہوتی
رہی

Many deserters came over to us.
*Bahut se bhagore hamārī fauj
men ā mile.*

بہت سے بھگورے ہماری
فوج میں آئے

Immediately at daybreak we
crossed the river.

*Subh hote hī ham ne daryā ko
'ubūr kiya.*

صبح ہوئے ہی ہم نے دریا
کو عبور کیا

We found a ford a little way off.
*Thorī dūr par ek pāyāb ham ne
pāyā.*

تھوڑی دور پر ایک پایاب
ہم نے پایا

Over which our cavalry crossed.
Ki jis se hamāre sawār utar ga-e.

کہ جس سے ہمارے سوار
اُتر گئے

Some of our heavy guns stuck
in the mud.

*Bharī topoṇ men se kārī ek kīchar
men phans ga-īn.*

بھاری توپوں میں سے کئی
ایک کیچڑ میں پھنس گئیں

*The whole force had crossed by
midday.

*Dopahar tak tamām fauj utar
ga-ī thī.*

دوپہر تک تمام فوج اتر
گئی تھی

*By forced marches we reached
the capital.

*Yalghār kar ke ham pāe-takht ko
pahunche.*

یلغار کر کے ہم پائے تخت
کو پہنچے

We left all camp-followers behind.

Ham ne sab bahār o bungāh ko pīchhe chhoṛ diyā.

* The garrison capitulated without opposition.

Ahl-i-qil'ah ne baghair muqābala kīye taslīm kī.

At what time did the prisoner go on guard?

Quidī kis waqt pahre par gayā?

When did you notice he was drunk?

Tum ne kab mā'lūm kiyā ki woh matwālā hai?

To whom did you report the fact?

Tum ne is bāt kī ittilā' kis ko dī?

Had he all his proper accoutrements?

Us kā sab kīl kāñṭā durust thā.

You say he was asleep near his sentry box.

Tum yeh kahṭe ho ki wuh apnī gumtī ke pās so rahā thā.

Yes sir, and his rifle was lying on the ground.

Hāḥ Janāb, aur us kī bandūq zamīn par parī thī.

ہم نے سب بہر و بنگاہ کو

پیچھے چھوڑ دیا

اہل قلعہ نے بغیر مقابلہ کیئے

تسلیم کی

قیدی کس وقت پہرے

پر گیا

تیمنے کب معلوم کیا کہ وہ

متوالا ہی

تیمنے اس بات کی اطلاع

کسکو دی

اوسکا سب کیل کانٹا درست

تھا

تم یہہ کہتے ہو کہ وہ اپنی

گمتی کے پاس سو رہا تھا

ہاں جناب اور اوسکی بندوق

زمین پر پڑی تھی

* Observe the construction.

When you awoke him was he drunk ?

Jub tum ne us ko jagāyā to nashe men thā ?

جب تم نے اوسکو جگایا تو
نشے میں تھا

*Can you repeat his exact words ?

Kyā tum us kī thīk thīk bāton ko i'āda kar sakte ho ?

کیا تم اوسکی تھیک تھیک
باتوں کو اعادہ کر سکتے ہو

*Where was his pouch belt found ?

Us kū tosh-dān kahān se barāmad hūā ?

اوسکا توشدان کہاں سے
برآمد ہوا

This is a crime punishable with death, transportation, corporal punishment, imprisonment or dismissal.

Yeh ek aīsā gunāh hai jis kī sazū yā qatl, yā jalā-waṭanī, yā mār khānā, yā qaid, yā barṭaraf honā hai.

یہ ایک ایسا گناہ ہے جسکی
سزا یا قتل یا جلا وطنی یا
مار کھانا یا قید یا برطرف
ہونا ہی

The articles of war—

Āin-i-lashkarī.—

آین لشکری

It is thus written in the articles of war—

Āin-i-lashkarī men yon likhā hai ki—

آین لشکری میں یوں لکھا
ہی کہ

A sentry who in time of war or alarm shall sleep upon his post.

*Jo sipāhī pahre-dār larāī ke waqt
yā kisī aur khaṭre ke waqt
apni chaukī pahre kī jagah
par so jūwe.*

جو سپاہی بہریدار لڑائی کے
وقت یا کسی اور خطرے
کے وقت اپنی چوکی
پہرے کی جگہ پر سو جاوے

Shall on conviction suffer death or transportation for life.

*Agar us kā gunāh ṣābit ho, to
qatl yā ‘umr bhar tak jalā-
waṭanī us kī sazā hogī.*

اگر اُس کا گناہ ثابت ہو تو قتل
یا عمر بہر تک جلاوطنی
اُس کی سزا ہوگی

Or other punishment as by a General Court-Martial shall be awarded.

*Yā koī dusrī sazā, jaisī Janral
Korṭ Mārshīāl kī tajwīz men
ṭhahre.*

یا کوئی دوسری سزا جیسی
جنرل کورٹ مارشیال کی
تجویز میں تہرے

Whenever any Officer or Soldier shall commit a crime deserving punishment by Court-Martial, he shall, by his Commanding Officer, be put under arrest, if an officer : or, if a soldier, be confined.

*Jab kabhī koī ‘uhda-dār yā sipāhī
aisā gunāh kare kī jis kī sazā
Korṭ Mārshīāl ke hukm ke
qābil hai, jo wuh ‘uhda-dār ho,
to us kā Kamān Afsar Ṣāhib
us ko nazr-band karegā, aur jo
wuh sipāhī ho, to qaid kiyā
jāegā.*

جب کبھی کوئی عہدہ دار
یا سپاہی ایسا گناہ کرے
کہ جس کی سزا کورٹ
مارشیال کے حکم کے قابل

ہی جو وہ عہدہ دار ہو تو
اوس کا کمان افسر صاحب
اوس کو نظر بند کریگا اور جو
وہ سپاہی ہو تو قید کیا جائیگا

Courts Martial —

Faujī 'Adālat

(or) *Jaṅgī 'Adālat* —

{ فوجی عدالت
جنگی عدالت

Proceedings of a General Court-Martial, by order of the General Officer Commanding the District, dated — held — at — on — Wednesday, the — of — 1889.

Ek Janral Kort Mārshiāl kī rū-ba-kārī Distrikt ke Janral Afsar Kamānīr ke hukm se jo fulānī tārikh ko ṣādīr huā, fulānī chhāonī meṇ, ba-tārikh fulān, māh fulān, San 1889 'Isawī, Budh ke roz jam'a huā.

ایک جنرل کورٹ مارشیال
کی رو بکاری دستمرکت
کے جنرل افسر کمانیر کے
حکم سے جو فلانی تاریخ
کو صادر ہوا - فلان
چھاونی میں بتاریخ فلان
ماہ فلان سنہ ۱۸۸۹ ع
بدہ کے روز جمع ہوا

President.

Mīr-i-Majlis.

میر مجلس

Members.

Ṣāhibān-i-Majlis.

صاحبان مجلس

Ateleven o'clock the Court opens.
Gyārah baje Kort jam'a huā.

گیارہ بجے کورٹ جمع ہوا

The prisoner ———, is brought before the court.
—— appears as prosecutor and takes his place.

Sipāhī fulān qaidī ho kar Kort ke sāmhnē pesh kiyā jātā hai; fulān Ṣāhib mudda'ī ḥāzīr huā aur apnī jagah par baiṭhtā hai.

سپاہی فلان قیدی ہو کر کورٹ
کے سامہنے پیش کیا جاتا
ہی فلان صاحب مدعی
حاضر ہوا اور اپنی جگہ
پر بیٹھتا ہی

The order for convening the Court and Appointment of President is read. کورٹ کے جمع ہونیکا حکم اور میر مجلس کے مقرر ہونے

Kort ke jam'a hone kâ hukm aur Mir-i-Majlis ke muqarrar hone kî sanad sunāi jātī hai. کی سند سنائی جاتی ہی

Have you any objection to be tried by me as President, or by any of the Members whose names you have heard read? مین جو میر مجلس ہوں اور دیگر صاحبان مجلس جنہوں کے نام تمہارے روبرو

Main jo Mir-i-Majlis hūn, aur digar Sāhibān-i-Majlis jin hon ke nām tumhāre rū-ba-rū sunāe gae hain, un men se kisī par سنائے گئے ہیں اور مین سے کسی پر اعتراض کرتے ہو یا نہیں

The Charge Sheet.

Fard-i-Ilzām.

The prisoner is arraigned on the following charge, viz. :— † قیدی اس جرم پر پیش کیا گیا ہے یعنی کہ

Qaidī is jurm par pesh kīyā gayā hai, ya'ne ki :—

Are you guilty or not guilty of the charge made against you? جس جرم کی تہمت تم پر لگائی جاتی ہے تم اوس

Jis jurm kī tukmat tum par lagāi jātī hai, tum us jurm ke gunah-gūr ho yā nahīn? جرم کے گنہگار ہو یا نہیں

† or مجرم, *mujrim*.

The Court find the prisoner to be guilty of the charge ?
Korṭ ne yūn ṭhahrāyā ke qaidī
gunah-gār hai.

کورت نے یوں تھرایا کہ قیدی گنہگار ہے

The Court consider the charge is not proved.
Korṭ ki yeh tājwīz hai ki jurm
ṣābit nahīn hūā.

کورت کی یہ تجویز ہے کہ جرم ثابت نہیں ہوا

The sentence of the Court is that the prisoner be imprisoned with hard labour for two years.
Korṭ kā yeh fatwā hai ki qaidī
do baras kī mī'ād tak qaid bā-
mashuqqat kī sazā pāwegā.

کورت کا یہ فتویٰ ہے کہ قیدی دو برس کی میعاد تک قید با مشقت کی سزا بازیگا

The finding of the Court-Martial is confirmed by the Commander-in-Chief.
Korṭ kī tajwīz jo us qaidī ke
ḥaqq men ṭhahrāī gāī Kamā-
nīr-in-Chīf Ṣāhib bahādur ne
manḡūr kī.

کورت کی تجویز جو اوس قیدی کے حق میں تھرائی گئی کمانیر این چیف صاحب بہادر نے منظور کی

On the assembly of a Court-Martial, the Judge Advocate shall administer to the Interpreter the following solemn affirmation—
Jab Korṭ Mārshīāl ke ijlās kū
shurū' ho, tab Jaj Aidvoket ko
Korṭ ke Mutarjim se imān kī
rū se yeh iqrār lenā chāhiye.

جب کورت مارشیاں کے اجلاس کا شروع ہو تب جج ایڈوکیٹ کو کورت کے مترجم سے ایمان کی رو سے یہ اقرار لینا چاہیئے

All persons, who give evidence at a Court-Martial, are to be examined on oath according to the forms of their respective religions, or affirmation.

Jo gawāh gawāhī ke liye Kōrt Mārshīāl ke hūzūr āwe, us kī zabān-bandī us ke dīn dharram kī rīt rasm ke mutābiq qasam kī rū se, yā iqrār kī rū se lī jāegī.

Hindoos and Musalmans shall make affirmation as follows—
Hindū Musalmānōn se iqrār is dhab par liyā jāegī.

I solemnly affirm in the presence of Almighty God, that what I shall state shall be the truth, the whole truth, and nothing but the truth.

Main īmān (dharam) kī rū se Haqq Ta'ālā Khudā ko hāzīr aur nāzīr jān kar (Parmeshwar Bhagwān ko jān mān ke), iqrār kartā hūn kī wuh bāt jo main kahūn so sachchī kahūngā, aur binā lagāo thōre bahut ke sab sach kahūngā, aur sirf sach ke kuchh aur na kahūngā.

جو گواہ گواہی کے لیئے
کورت مارشیال کے حضور
اُوے اوسکی زبان بندی
اوہکے دین دھرم کی
ریت رسم کے مطابق قسم
کی رو سے یا اقرار کی رو
سے لی جایگی

ہندو مسلمانوں سے اقرار اس
دھب پر لیا جایگا

مین ایمان (دھرم) کی رو سے
حق تعالیٰ خدا کو حاضر
اور ناظر جانکر * [پریشور
بہگوان کو جان مانکے]
اقرار کرتا ہوں کہ وہ بات
جو مین کہوں سو سچی
کہونگا اور بنا لگاوتھوڑے
بہت کے سب سچ کہونگا
اور ہوا سچ کے کچھ اور
نہ کہونگا

* Note.—The words within brackets are for Hindūs.

The effects of deserters are to be publicly sold, and the proceeds, after payment of regimental debts, remitted to the Treasury.

Bhagoṛṇ kā māl nīlām meṇ bechnū chāhiye, aur bikrī se jo kuchh hāsil ho us se Rījminṭ ke daīn adā kar ke jo bāqī bache, Sarkārī khazāne meṇ dākhil kiyā jāa.

بہگورن کا مال نیلام میں بیچنا
چاہیئے اور بکری سے جو
کچھ حاصل ہوا اس سے
رجمنٹ کے دین ادا کر کے
جو باقی بچے سرکاری
خزانے میں داخل کیا
جائے

List of Crimes.

Jarāim kī Fihrist.

جرائم کی فہرست

Disobeying lawful command.

Wājibī ḥukm kā na mānnā.

واجبی حکم کا نہ ماننا

Sleeping upon his post.

Apnī chaukī pahre kī jagah par so jānā.

اپنی چوکی پہرے کی جگہ
پر سو جانا

Leaving his post before regularly relieved.

Apne pahre se ba-ghair ba-qā'ida badlī ke uṭh jānā.

اپنے پہرے سے بغیر بقاعدہ
بدلی کے اُٹھ جانا

To shamefully abandon.

Be-ghairatī se chhor denā.

بی غیرتی سے چھوڑ دینا

Treacherously making known watchword.

Daghā-bāzī se chaukī pahre kī bāt batā denā.

دغا بازی سے چوکی پہرے
کی بات بتا دینا

Being drunk when on or for duty. نوکری پر ہو کے یا نوکری

Naukarī par ho ke, yā naukarī kī
ṭaiyārī par ho ke matwālā
honā. کی طیاری پر ہو کے متوالا
ہونا

To be insubordinate or insolent
in the ranks. صف میں ہو کے گستاخی

Saff meṇ ho ke gustākḥī se
ḥukm na mānnā yā be-adabī
karnā. سے حکم نہ ماننا یا بی ادبی
کرنا

To behave in a manner un-
becoming the character of an
Officer. ایسی چال نکالنی جو عہدہ

Aisī chāl nikālṇī jo 'uhda-dār kī
'izzat ābrū par na phabe. دار کی عزت آبرو پر نہ
پہنچی

To malingering, feign or intention-
ally produce disease or infir-
mity. مکر یا بہانے سے اپنے کو بیمار

Makr ya bahāne se apne ko bīmār
banānā, jān būjh ke apne par
koī bīmārī yā 'illat paidā karnā. بنانا جان بوجھ کے اپنے پر کوئی
بیماری یا علت پیدا کرنا

Illegally and against the will of. غیر واجبی طور سے اور بی

Ghair-wājibī ṭaur se aur be-marḥī
logon kī. مرضی لوگوں کی

To exact carriage, portorage or
provisions. بار برداری یا موتیا قلی یا کھانا

Bār-bardārī yā motiyā qulī yā
khānā sīdhā zabardastī se lenā. سیدھا زبردستی سے لینا

Wantonly and intentionally to insult religious prejudices.

Jān būjh ke sharārat se kisī ko dīn dharam ki baton ke sabab chheṛnā.

جان بوجھکے شرارت سے کسی کو دین دھرم کی باتوں کے سبب چھیڑنا

Designedly or through neglect.

Jān būjh ke yā ghaflat se.

جان بوجھکے یا غفلت سے

To sell, pawn, lose or injure his horse, arms, cloths, accoutrements or regimental necessities.

Apne ghore, yā hathyār, yā poshāk, yā saz-sāman ko, ya Rījminṭ ke kisī zarūrī āsbāb ko bechnā yā giro rakhnā, ya nuqṣān pahunchānā.

اپنے گھوڑے یا ہتھیار یا پوشاک یا ساز سامان کو یا رجمنٹ کے کسی ضروری اسباب کو بیچنا یا گرو رکھنا یا نقصان پہنچانا

To embezzle or fraudulently misapply public money.

Sarkārī rūpaya khājanā yā khīyā-nat se be-jā kharch karnā.

سرکاری روپیہ کھا جانا یا خیانت سے بیجا خرچ کرنا

To connive at or be concerned in.

Jurm men sharik honā yā ana-kānī denā.

جرم میں شریک ہونا یا انا کانی دینا

Disgraceful conduct.

Fazīhatī chāl-chalan.

فضیحتی چال چلن

Wilfully maiming or injuring himself.

Jān būjh ke apne ko langrā lūlā karnā.

جان بوجھکے اپنے کو لنگڑا لولا کرنا

Purloining or selling Government Stores.

Sarkūr ke āsbab ko chorī karnā
(*mūsūnā*) *yā bechnā*.

سرکار کے اسباب کو چوری
کرنا (موسنا) یا بیچنا

Stealing money or goods.

Naql rūpaya yā āsbāb yā dūsre
māl kī chorī karnā.

نقد روپیہ یا اسباب یا دوسرے
مال کی چوری کرنا

Directly or indirectly.

Āp yā aur kisī ke wasīle se.

آپ یا اور کسی کے وسیلے سے

Accepting bribe, present or gratification.

Rishwat yā nazr bhenṭ yā mā-
bihīl-ihṭiṣṭāṣ lenā.

رشوت یا نذر بھینٹ یا
ما بہ الاحتفاظ لینا

Beating or illtreating any person.

Kisī ko mār pīṭ karnā yā īṣā
denā.

کسی کو مار پیت کرنا یا ایذا
دینا

Without being regularly relieved in time of peace.

Baghair ba-qā'ida badlī ke ṣulḥ
ke dīnon men.

بغیر بقاعدہ بدلی کے صلح
کے دنوں میں

In camp, Garrison or Cantonments.

Lashkar yā qīl'ah yā chhāonī men.

لشکر یا قلعہ یا چھاوئی میں

Intentionally raising false alarms.

Jān būjh ke dhokā dīlānā.

جان بوجھ کے دھوکا دلانا

To absent himself without leave. **بغیر پروانگی کے غیر حاضر ہونا**
Baghair parwānagī ke ghair-ḥāẓir honā.

To allow ammunition to be wasted. **گولی باروت کو برباد ہونے دینا**
Golī bārūt ko barbād hone denā.

Using, menacing or disrespectful words, signs or gestures. **باتوں سے یا اشاروں سے یا اور بیجا حرکتوں سے دھمکانا یا بی امتیازی کرنا**
Bāton se, yā ishāron se, yā aur be-jā ḥarakaton se dhamkānā yā be-imtiyāzī karnā.

Causing disorder or riot. **بلوا آرائی or ہنگامہ پردازی**
Balwā-ārāī (or) hangāma-par-dāzī.

Disturbing the proceedings. **رو بکاری میں خلل پہنچانا**
Rū-bakārī meṇ khalal pahun-chānā.

Purposely giving false evidence. **عمداً جھوٹی گواہی دینی**
ʿAmadan jhūṭhī gawāhī denī.

Conduct to the prejudice of good order and military discipline. **چال چلن جو نیک قاعدہ اور فوج کے اچھے انتظام کے برخلاف ہے**
Chāl chalan jo nek qāʿida aur fauj ke achchhe intizām ke bar-khilāf hai.

A grave crime—trivial crime. **جرم سنگین جرم خفیف**
Jurm-i-sangīn—jurm-i-khafīf.

Civil Offences.

Arson.

Ātaṣh-zanī.

آتش زنی

Perjury.

Ḥalaḥ daroghī (or) *Darogh-i-ḥalaḥfī*.

حلف دروغی (دروغ حلفی)

Assault and battery.

Mār pīt—ḥamla-āwarī.

مارپیٹ - حملہ آوری

Burglary.

Naqb-zanī.

نقب زنی

Inciting.

Ishti'ālak.

اشتعالک

Wilful murder.

Qatl-i-'amad.

قتل عمد

Homicide.

Qatl-i-naḥs-i-mustalzimu-s-sazā.

قتل نفس محتلزم السزا +

Manslaughter.

Qatl ṣhibh-i-'amad.

قتل شبهہ عمد

Hurt.

Zarar-rasānī.

ضرر رسانی

Grievous hurt.

Zarb-i-ṣhadīd.

ضرب شدید

Forcible attainment.

Istiḥṣāl bil-jabr.

استحصال بالجبر

† Literally—killing so as to be deserving of punishment.

Unlawful appropriation.
Istihṣāl-i-bejā.

استیصال بیجا

Unlawful imprisonment.
Habs-i-bejā.

حبس بیجا

Criminal breach of trust.
Khīyānat-i-mujrimāna.

خیانت مجرمانه

Sedition.
Balwā.

بلوا

Rioting.
Hangāma-pardāzī.

هنگامه پردازی

Rape.
Zinā bil-jabr.

زنا بالجبر

Defamation of character.
Izāla-i-ḥaiṣiyyat-i-ʿurfī.

ازالۀ حیثیت عرفی

Coining.
Jaʿl-sāzī, qalb-sāzī.

جعلسازی - قلبسازی

Punishment.
Sazā.

سزا

Death—To be hanged.
Qatl—phāṇsī pānā.

قتل - پھانسی پانا

Transportation for life.
ʿUmr bhar tak jalā-waṭanī (des-nikālā.)

عمر بھر تک جلاوطنی
(دیس نکالا)

Transportation.
ʿUbūr-i-daryā-shor—Kālā pānī.

عبور دریای شور - کالا پانی

Dismissal from service.

Naukarī se bar-ṭaraf honā.

نوکری سے برطرف ہونا

Imprisonment with hard labour.

Qaid sakht miḥnat ke sāth (bā-mashagqat).

قید سخت محنت کے ساتھ
(با مشقت)

Imprisonment without hard labour.

Qaid bidūn sakht miḥnat ke (be-mashagqat).

قید بدون سخت محنت کے
(بی مشقت)

For a term of five years.

Pāñch baras kī mī'ād tak.

پانچ برس کی میعاد تک

Solitary confinement.

Qaid tanhāz ke sāth.

قید تنہائی کے ساتھ

Corporal punishment.

*Sazā-i-badanī — Sazā-i-bed.**

سزای بدنہی - سزای بید

Suspension from rank, pay and allowances.

'Uḥde se aur sab ṭalab tankhwāh ke pāne se mu'attal honā.

عہدے سے اور سب طلب
تنخواہ کے پانے سے
معطل ہونا

He shall be fined to the extent of his arrears of pay.

Apnī sab ṭalab tankhwāh jitnī nikaltī ho dand ke taur se bhar degā.

اپنی سب طلب تنخواہ جتنی
نکلے گی ہو داند کے طور سے
بھر دیگا

He shall make good such loss or damage.

Us kā harjā us se liyā jāegā jis gadar nuqsān aur ṭoṭā pahunchā ho.

اوسکا ہرجہ اوس سے لیا جائیگا
جس قدر نقصان اور ٹوٹا
پہنچا ہو

* *bed* — a cane.

Reduction to the ranks.

Sipāhī ke darje meṇ utārā jānā.

سپاہی کے درجے میں اوتارا
جانا

Amenable to the Articles of War.

Āin-i-lashkarī kā tābī-dār.

آئین لشکری کا تابعدار

To be placed lower on the list of his rank.

Apne darje kī fard meṇ us kī nām kuchh utārā jānā.

اپنے درجے کی فرد میں اوسکا
نام کچھ اوتارا جانا

*To put under stoppages of pay.

Talab tankhwāh ko dabā rakhnā.

طلب تنخواہ کو دبا رکھنا

The sentence will take effect.

Yeh hukm ‘amal meṇ āwegā.

یہ حکم عمل میں آویگا

*The prisoner will be put under stoppages not exceeding half of his pay and allowances until the amount of such loss or damage be made good.

Qaidī kī talab tankhwāh (ādh se ziyāda na ho) dabā rakkī jāvegī jab tak kī nuqṣān yā ṭoṭe kā miqdār chukāyā na jāvegā.

قیدی کی طلب تنخواہ
(آدھی سے زیادہ نہ ہو)
دبا رکھی جاویگی جب
تک کہ نقصان یا توٹے کا
مقدار چکایا نہ جایگا

The prisoner is to be released and to return to his duty.

Qaidī qaid se chhorā jāegā aur apnī naukarī par bahāl kiyā jāegā.

قیدی قید سے چھوڑا جایگا
اور اپنی نوکری پر بحال
کیا جایگا

To commute a sentence.
Kisī hukm ko badal denā.

کسی حکم کو بدل دینا

To mitigate a sentence.
Kisī hukm ko ghaṭānā.

کسی حکم کو گھٹانا

To remit a sentence.
Kisī hukm ko mu'āf karnā.

کسی حکم کو معاف کرنا

To confirm a sentence.
Kisī hukm ko manẓūr karnā.

کسی حکم کو منظور کرنا

To revise a sentence.
Kisī hukm ko nazar-i-ṣānī karnā.

کسی حکم کو نظر ثانی کرنا

To quash a sentence.
Kisī hukm ko bāṭil karnā.

کسی حکم کو باطل کرنا

Specimen Court-Martial.

At a general Court-Martial assembled at Sealkote, on Tuesday, the 29th April 1869, Havildar Ram Singh was arraigned on the following charge:—

Ek Jarnal Kort-Mārshīyāl ke rū-ba-rū, jo Aprail kī untiswīn tārīkh, san athārah sau unhattar, Mangal ke roz Shālkoṭ kī chhāonī jam'a hūā, Rām Singh Havāl-dār is jurm par pesh kiyā gayā, ya'ne.

ایک جنرل کورٹ مارشیاں
 کے رو برو۔ جو اپریل کی
 انتیسویں تاریخ سنہ اٹھارہ
 سو انتہر منگل کے روز
 شالکوٹ کی چھاونی جمع
 ہوا۔ رام سنگھ حوال دار
 اس جرم پر پیش کیا گیا
 یعنی۔

Charge.*Ilzām kī tafṣīl.***الزام کی تفصیل**

Conduct to the prejudice of good order and military discipline, in having, on or about the 15th February when on duty with a detachment of the Regiment, wilfully neglected to obey the written orders of his superior officer Captain Smith of the same Regiment, to see that the Government transport mules returning from Sealkote to Jhelum were not overloaded, whereby, and in consequence of his wilful neglect as aforesaid, twenty of the said mules or thereabouts were overloaded with the baggage of the men of the detachment, and eight of the said mules were injured on the march to Jhelum, by reason of their being so overloaded.

چال چلن جو نیک قاعدہ اور فوج کے اچھے انتظام کے برخلاف ہی کہ اوسنے ماہ فروری کی پندرہویں تاریخ کو یا اوسکے قریب جب وہ اپنی پلٹن کی ایک تعیناتی کے ہمراہ نوکری پر تھا۔ اپنے برے عہدہ دار اوسے پلٹن کے کپتان اسمت صاحب بہادر کے لکھے ہوئے حکم کو جان بوجھنے نہیں مانا۔ وہ کیا حکم تھا کہ خبرداری کرنا کہ سرکاری بار برداری کے جو خچر شیا لکوٹ کی چھاؤنی سے جہلم کی چھاؤنی کو واپس آتے ہیں اونپر زیادہ بوجھ نہ لے پاوے۔ اس عدول حکمی

Chāl chalan jo nek qā'ida aur fauj ke achchhe intizām ke bar-khilāf hai, ki us ne māh Fer-warī kī pandrahvīn tārikh ko yā us ke qarīb, jab wuh apnī paltan kī ek ta'inātī ke ham-rāh naukarī par thā, apne bar'euhda-dār, usī Paltan ke Kaptān Ismit Shāhib Bahādur

ke likhe hū-e hukm ko jān būjh
 ke nahīn manā — woh kyā hukm
 thā ki khābar-dārī karnā ki
 Sarkārī bār-bardārī ke jo
khāchchar Shālkoṭ kī chhāonī
 se Jhelam kī chhāonī ko wāpas
 āte haiṇ un par ziyāda bojh na
 ladne pāwe — is 'udūl-hukmī
 ke sabab se, aur us ne jo 'ama-
 dan (jān būjh ke) ghaflat kī
 jaise ke pahle mazkūr hūā hai,
 un khachcharon meṇ se bīs to,
 yā us ke qarīb, ta'īnātī ke sipa-
 hiyon ke māl o asbāb se hadd
 se ziyāda lāde ga-e, chunānchī
 un khachcharon meṇ se āṭh
 'adad basabab isī ziyāda bojh
 parne ke zakhmī ho ga-e.

کے سبب سے اور اسنے
 جو عمداً (جان بوجھ کے)
 غفلت کی جیسے کہ پہلے
 مذکور ہوا ہی اُن خچروں
 میں سے بیس تو یا اس کے
 قریب تعیناتی کے سپاہیوں
 کے مال و اسباب سے حد
 سے زیادہ لادے گئے۔
 چنانچہ اُن خچروں میں
 سے آٹھ عدد بسبب اسی
 زیادہ بوجھ پڑنے کے
 زخمی ہو گئے

The Court find the prisoner is
 guilty of the charge against
 him, omitting from it the
 word "wilful."

Korṭ ne yūn tajwīz kī hai ki
 mujrim is jurm kā gunahgār
 hai, siwāe is ke da'wā kī fard
 se "jān būjh ke" ke lafẓ bar-
 taraf karnā chāhiye.

کورت نے یوں تجویز کی
 ہی کہ مجرم اس جرم کا
 گنہگار ہی سوائے اس کے
 دعویٰ کی فرد سے جان
 بوجھ کے لفظ برطرف
 کرنا چاہیئے

And sentence the prisoner to be
 suspended from rank, pay, and

کورت کا یہ حکم ہی کہ

allowances for a period of three months. قیدی سب طلب تنخواہ

Korṭ kâ yeh ḥukm hai ki qaidī ke pāne se sab ṭalab tankhwāh ke pāne se tīn mahīnoṃ kī mī'ād tak mu'attal rakhā jāweḡā. کے پانے سے تین مہینوں کی معیاد تک معطل رکھا جاویگا۔

The prisoner is to be released from arrest. The sentence will take effect from the 29th July. قیدی قید سے چھوڑا جایگا۔ یہ حکم جولائی کی ۲۹ تاریخ سے عمل میں آویگا۔

Qaidī qaid se chhorā jāegā. Yeh ḥukm Jūlāī kī untīs tārīkh se 'amal meṃ āuega.

Indian Army Regulations, Vol. II, Part II, Discipline, para. 2214.

Every recruit, prior to his being enrolled in his regiment and sworn in according to the Indian Articles of War, is to have the accompanying declaration made to him by the Commanding Officer in front of the regiment or corps, and in presence of the officers and soldiers :—

“In time of peace, after having served for 3 years, on making application for your discharge through the Commanding Officer of your Company (troop or battery), it will be granted to you in two months from the date of application, provided it does not cause the vacancies in the Company (troop or battery) to exceed ten, in which case you must remain until that objection be removed, or waived by competent authority ; but in time of war you have no claim to a discharge, and you must remain and do your duty until the necessity of retaining you in the service shall cease. In the event of your re-enlisting you have no claim to reckon your previous service to discharge.”

بوقت صلح بعد اسکے کہ تمہے تین برس تک نوکری کی
 ہی اپنی کمپنی کے کمانیر صاحب کی معرفت جو نام کتنے
 کی درخواست کرو گے تو اوسے درخواست کی تاریخ سے لیکر
 دو مہینے کے بعد منظور ہوگی نظر برہمکہ اوس کمپنی میں
 خالی اسمی دس سے زیادہ نہ ہو اور جو زیادہ ہو تو چاہیئے
 کہ تم رہو گے جب تک کہ وہ اعتراض بر طرف نہیں ہو یا کہ
 کسی سرکار کے قاعدہ یا حکم سے معاف ہو جاوے۔ لکن
 جنگ کے ایام میں تمکو مطلقاً نام کتنے کا حق نہیں اور
 ضرور ہی کہ تم رہو گے اور اپنی نوکری کو پورا کرو گے جس
 وقت تک کہ تمکو فوج میں رکھنے کی ضرورت ہو چکیگی اور
 اگر تم دوسری دفعہ بہرتی ہو جاوگی تو نوکریء سابق کو اپنی
 تئیں حساب کرنے کا نام کتنے کے واسطے بالکل حق
 نہیں ہے۔

Translation.

Bu-waqt-i-shulh, ba'd is ke ki tum ne tīn baras tak naukarī kī hai, apnī Kampanī ke Kamānūr Shāhib kī ma'rifat jo nām katne kī darkhwāst karoḡe, to usī darkhwāst kī tārikh se le kar do mahīne ke ba'd manzūr hogī, nazār bar-īn-kī us Kampanī men khālī asāmī das se ziyāda na ho, aur jo ziyāda ho to chāhiye ki tum rahogē jab tak ki woh 'itirāz bar-īraf nahīn ho, yā ki Sarkār ke qā'idu yā hukm se mu'āf ho jāogē: lekin jang ke aiyām men tum ko mutlaqan nām katāne ka haqq nahīn, aur zarūr hai ki tum rahogē aur apnī naukarī ko pūrā karogē, jis waqt tak ki tum ko fauj men rakhne kī zarūrat ho chukegī; aur agar tum dūsarī daf'a bhartī ho jāogē, to naukarī-i-sābiq ko apne ta-īn hīsāb karne kā, nām katāne ke wāṣṭe bil kull haqq nahīn hai.

Medical Phrases.



Are there any new cases to-day ?

Āj koī nayā bīmār hai ?

After seeing the new cases I will examine the recruits.

Na-e bīmāron ko dekhne ke ba'd ham rangkrūton ko mulāhiza karenge.

How is the man who fell from his horse yesterday evening ?

Wuh jawān kaisā hai jo kal shām ko apne ghore par se gir parā ?

آج کوئی نیا بیمار ہی

نئے بیمارن کو دیکھنے کے بعد
ہم رنگکروتوں کو ملاحظہ
کریں گے

وہ جوان کیسا ہی جو کل

شام کو اپنے گھوڑے پر
سے گر پڑا

He is still unconscious, Sir.

Huzūr, abhī tak behosh hai.

How many men are there in Hospital ?

Haspatāl men kitne ādmī bīmār haiñ ?

حضور ابھی تک بیہوش ہے

ہسپتال میں کتنے آدمی بیمار
ہیں

Take care that the hospital is clean.

Khabar-dūr, Haspatāl śāf rahe.

Open all the windows.

Sub khirkiyon ko kholo.

Keep the beds one foot from the wall.

Chār-pāiyon ko dīwār se ek fuṭ ke fāṣile par rakho.

That man's bedding is insufficient.

Us ādmī kā bistar kam hai.

خبردار ہسپتال صاف رہے

سب گہرکیوں کر کھولو

چار پایوں کو دیوار سے ایک
فٹ کے فاصلے پر رکھو

اوس آدمی کا بستر کم ہی

In future give him clean sheets. آئندہ کو صاف چادرین دیا کرو
 **Āyinda ko ṣāf chādareṇ diyā karo.*

This matter must be reported to the Adjutant. اجیتن صاحب کے پاس اس بات کی خبر بھیجنا چاہیئے
Ajītan Śāhib ke pās is bāt kī khabar bhejnā chāhīye.

Are all poisons kept under lock and key ? کیا سب زہر قفل میں بند رہتے ہیں
Kyā sab zahr qul men band rahte haiṇ ?

This is a strict Government order. یہہ سرکار کا سخت حکم ہی
Yeh Sarkār kā sakht hukm hai.

*You alone are responsible for the instruments. ہتھیار سب تمہارے ہی ذمے پر ہیں
Hathyār sab tumhāre hī zimme par haiṇ.

These instruments are not in good order. یہہ ہتھیار درست پر نہیں ہیں
Yeh hathyār durustī par nahīṇ haiṇ.

The scalpels are blunt and dirty. چھریاں سب کند اور میلی ہیں
Chhurīāṇ sab kund aur mailī haiṇ.

* Observe the construction, noting the force of ہی hī, in the second sentence.

That saw is useless from rust.
Woh ārū morche ke sabab se
kuchh kām kā nahīn hai.

وہ آرا مورچے کے سبب سے
 کچھ کام کا نہیں ہی

The latrine is dirty, it must be
 kept much cleaner.
Taṭṭī mailī hai, isse bahut ṣāf
rakhnā hogā.

تٹی میلی ہی اسے بہت
 صاف رکھنا ہوگا

*I will never pass over this
 matter.
Main is bāt se hargiz dargūzar
nahīn karne kā.

میں اس بات سے ہرگز درگزر
 نہیں کرنے کا

Why did you not obey my order?
Tum ne hamārā hukm kyūn na
mānā?

تم نے ہمارا حکم کیوں نہ مانا

There is a very bad smell here.
Is jagah men barī bad-bū hai.

اس جگہ میں بری بدبو ہی

See that dry earth is more freely
 used.

خبردار سوکھی مٹی زیادہ تر
 دالی جایگی

Khabar-dār, sūkhī mittī ziyāda-
tar dālī jāegī.

Where is the mortuary?
Lāsh-khāna kis taraf hai?

لاش خانہ کس طرف ہی

Open the door and let me see it.
Kholo darwāza ke ham mulāhizā
kareṇ.

کہولو دروازہ کہ ہم ملاحظہ
 کریں

Now show me the bath-rooms.
Ab ghusl-khāna dikhāo.

اب غسل خانہ دکھلاؤ

* Observe the construction. *Main nahīn karne kā.* I am not one to.

* Have fresh water always kept here. یہاں ہر وقت تازہ پانی بھرا رکھو
Yahāṇ har waqt tāza pānī bharā rakho.

* Fill this water-pot with water. اس گھڑے میں پانی بھرو
Is ghare meṇ pānī bhar do.

* Have the walls freshly plastered. دیواروں کو نئے سر سے لپوا دینا
Dīwārōṇ ko nae sar se lipwā denā.

Have sulphur burnt in this room. اس کمرے میں کچھ گندھک جلاؤ
Is kamare men kuchh gandhak jalwā-do.

Has this recruit been vaccinated? اس امیدوار کو کبھی ٹیکا لگایا گیا
Is umīdwār ko kabhī ṭikā lagāyā gayā?

I was vaccinated in childhood. میں لڑکپن میں گودا گیا
Main larakpan meṇ godā gayā.

* Well, show me your arm and the marks. اچھا اپنا بازو اور نشان دکھلاؤ
Achchhā apnā bāzū aur nishān dekhilāo.

He must be re-vaccinated. پھر ٹیکا لگانا پڑیگا
Pher ṭikā lagānā pāregā.

Give me the vaccinating lancet. ٹیکا لگانے کا نشتر دینا
Ṭikā lagāne kā naṣhtar de denā.

Call in both those recruits.
Un donoṇ rangkrūtoṇ ko bulāo.

اون دونون رنگرروتون کو بلاو

*Not both at once—one at a time.
Donoṇ ko ek sāth mat bulāo—ek ek kar ke.

دونون کو ایک ساتھ مت بلاو
ایک ایک کر کے

Take off your clothes.
Kapṛoṇ ko utāro.

کپڑوں کو اوتارو

*He seems rather short.
Us kā qadd zara chhoṭā ma'lūm hotā hai.

اوسکا قد ذرہ چھوٹا معلوم ہوتا

Bring the standard and measure him.
Nāp lāo aur us kā qadd nāpo.

ناپ لاو اور اوسکا قد ناپو

*Examine his eyesight with the dots.
Bindīyoṇ se us kī bīnāī jāṇchnā.

بندیوں سے اوسکی بینائی جانچنا

*His chest must be measured.
Us kī chhātī nāpā chāhiye.

اوسکی چھاتی ناپا چاہئے

The tape is on the small table.
Nāpne kā fitā chhoṭī mez ke ūpar hai.

ناپنے کا فیتا چھوٹی میز کے اوپر ہی

Walk up and down the room.
Kamare meṇ chalo phiro.

کمرے میں چلو پھرو

Turn round and come back.
Ghum ke laut āo.

گھوم کے لوٹ آو

* Hop first on the right foot. ایک پاؤ پر لنگرتی چلو -
Ek pāñw par laṅgrī chalo — pahle
 پہلے دھنے پاؤ پر
dhane pāñw par.

Then back on the left foot. پھر بائیں پاؤ پر لوٹ آؤ
Pher bāñ pāñw par lauṭ āo.

Stretch your arms over your head. دونو ہاتھوں کو سر کے اوپر
Donoñ hāthoñ ko sar ke ūpar
 پسارو
pasāro.

Let me see your fingers. اونگلیوں کو دیکھنے دو
Uṅgliyoñ ko dekhne do.

Stand with your heels together. ایڑیوں کو جوڑ کر کھڑے ہو
Eriyoñ ko jor kar khare ho.

Stand on one foot, put the other forward. ایک پاؤ پر کھڑے ہو
Ek pāñw par khare ho, dūsre ko
 دوسرے کو آگے رکھو
āge rakho.

Bend your ankle joint and toes. پنچہ موڑو اور ٹخنوں کو موڑو
Panḷa moro, aur takhnoñ ko
 moro.

* Kneel on one knee. ایک گھٹنے کے بل بیٹھو -
Ek ghutne ke bal baiṭho.

Up again. پھر اٹھو
Phir ūṭho.

Now on the other knee. اب دوسرے گھٹنے پر
Ab dūsre ghutne par.

- * Down on both knees and spring up with both legs together. *Donon ghutnon par baiṭho aur ek dam chhāl mār ke jaldī se uṭho.* دودنوں گھٹنوں پر بیتھو اور ایک دم چہال مار کے جلدی سے اٹھو
- Turn round — separate your legs. *Ghūm jāo — pānon kholo.* گھوم جاو پانون کھولو
- Bend down and touch the ground with the hands. *Jhuk ke hāthon ko zamīn par rakho.* جھک کے ہاتھوں کو زمین پر رکھو
- * Stretch out your arms, like this. *Bāzuon ko pasāro, aisā karke.* بازوؤں کو پसारو - ایسا کر کے
- Bend the fingers. *Uṅgliyon ko moro.* اونگلیوں کو موڑو
- Bend your thumbs thus. *Iṣṭarah apne aṅgūṭhon ko moro.* اس طرح اپنے انگوتھوں کو موڑو
- * Bend your wrists. *Pahunchoṇ ko mor denā.* پہنچوں کو موڑ دینا
- Now bend your elbows. *Ab kuhniyon ko moro.* اب کہنیوں کو موڑو
- Have you ever had a blow on the head ? *Kabhī sar par choṭ lagī hai ?* کبھی سر پر چوٹ لگی ہی
- Are you ever giddy ? *Kabhī sar ghūmtā hai ? — Chakkar ātā hai ?* کبھی سر گھماتا ہی - چکر آتا ہی

* Observe the construction.

Say how many dots are there ?
Batāo, kitnī bindiyāṁ haiṁ ?

بتاو - کتنی بندیاں ہیں

Now come to the office.
Ab daftar meṁ chalo.

اب دفتر میں چلو

*Copy this letter and post it to-day.
Is chīṭṭhī kī naql kar ke āj dāk meṁ dākhil karo.

اس چٹھی کا نقل کر کے آج
 داک میں داخل کرو

Fill in all these columns.
In sab khāṇoṁ ko pūrā karnā.

ان سب خانوں کو پورا کرنا

Show me all the books.
Sab kitāboṁ ko dekhlaō.

سب کتابوں کو دکھلاؤ

*I hear the regiment marches to-morrow.
Aisā sunne meṁ āyā hai kī Palṭan kal kūch karegī.

ایسا سننے میں آیا ہے کہ پلٹن
 کل کوچ کریگی

Is all the carriage, &c., ready ?
Bār-bardārī wagḥaira sab ṭaiyār hai ?

بار برداری وغیرہ سب طیارہ

*Any man who is too ill to march must be left behind in hospital.
Jo koī jawān bīmārī ke sabab se kūch nahīṁ kar sakta ho, hospital meṁ chhor diyā jāegā.

جو کوئی جوان بیماری کے
 سبب سے کوچ نہیں کر سکتا
 ہو ہسپتال میں چھوڑ
 دیا جائیگا

Are all preparations for the march complete?

Kūch ke sab intizām pūre haiñ?

کوچ کے سب انتظام پورے
ہیں

Two doolies and two country carts will be required.

Do doliyāñ aur do bail-gāriyāñ darkār hongīñ.

دو دولیاں اور دو بیل گاڑیاں
درکار ہونگیں

Pitch the hospital tent under a tree.

Haspatāl ka ḍerā kiśī dirakht ke niche kharā karo.

ہسپتال کا تیرا کسی درخت
کے نیچے کھڑا کرو

*The ground is very damp here.

Zamīn is jagah kī bahut gīlī hai.

زمین اس جگہ کی بہت
گیلی ہی

Let the men have some straw spread.

Sipāhiyon ke liye kuchh poāl bichhwā denā.

سپاہیوں کے لیئے کچھ ہوال
بچھوا دینا

Extra carriage is required, Sir.

Huṣūr, ka-ī ek fāltū gārī darkar haiñ.

حضور کئی ایک فالتو گاڑی
درکار ہیں

How are gārīs to be had?

Gārīyāñ kis tarāḥ se milengīñ?

گاڑیاں کس طرح سے ملینگیں

By application to the Quarter-Master.

Quātar Māstar Śāhib ke pās likhne se.

کوارٹر ماسٹر صاحب کے پاس
لکھنے سے

* For every six men one cart of
two bullocks can be had.

*Ohhe chhe bīmāron ke liye ek ek
do bail kī gāri mil saktī hai.*

چھ چھ بیماروں کے لیے
ایک ایک دو بیل کی
گاری مل سکتی ہے

Where is the original of this
letter ?

Is chīṭhī kī aṣl kahān hai ?

اس چٹھی کی اصل کھان
ہی

* This is only a duplicate copy.
Yeh to faqaṭ muṣannā hai.

یہ تو فقط مٹنا ہے

* Call up the new cases one by
one.

*Na-e ādmiyon ko ek ek kar ke
bulāo.*

نئے آدمیوں کو ایک ایک
کر کے بلاؤ

* What is the matter with you ?
Kyā hūā tum ko ?

کیا ہوا تم کو

† Show your tongue.
Jībh dekhlaō.

جیبہ دکھلاؤ

Have you pain anywhere ?
Kahīn kuchh dard hai ?

کہیں کچھ درد ہے

How is your appetite ?
Bhūkh kaisī hai ?

بھوکھ کیسی ہے

Do you digest your food ?
*Kyā khānā haẓm hotā (pachtā)
hai ?*

کیا کھانا حضم ہوتا (پختا) ہے

* Observe the construction.

† N.B.—The word زبان *zabān* is often used instead of جیبہ *jīb* by uneducated natives.

Do you ever have fever?
Tum ko kabhī bukhār ātā hai?

تم کو کبھی بخار آتا ہے

Draw a long breath.
Lambī sāṁs khencho.

لمبی سانس کھینچو

* Tell me your name.
Apnā nām batāo.

اپنا نام بتاؤ

Cough, cough once more.
Khāṁso, pher khāṁso.

کھانسو - پھر کھانسو

* Lie down on your bed.
Apnī chār-pāi par leṭ jāo.

اپنی چار پائی پر لیٹ جاؤ

Draw up your knees.
Ghutṇon ko uṭhāo.

گھٹنوں کو اٹھاؤ

Turn over on your right side.
Dāhnī taraf ko karwat lo.

دائنی طرف کو کروٹ لو

Now turn on your left side.
Ab bāīn taraf ko karwat lo.

اب بائیں طرف کو کروٹ لو

Lie on your back—on your face.
Chit leṭo—paṭ leṭo.

چمت لیٹو - پٹ لیٹو

Show me your gums.
Masūrā dekhāo.

مسورہ دیکھلاؤ

At what time does the fever
 attack you?
Kis waqt bukhār charhṭā hai?

کس وقت بخار چڑھتا ہے

About seven in the evening.
Shām ke waqt, qarīb sāt bajē.

شام کے وقت قریب سات
 بجے

* Observe the construction.

And when does it leave you ?
Aur kab utar jātā hai ?

اور کب اتر جاتا ہے

† Generally about 4 A.M.
Akṣar koī chār bajē fajr ko.

اکثر کوئی چار بجے فجر کو

* How long have you been suffering ?

کب سے تم کو بخار ہوا کرتا ہے

Kab se tum ko bukhār hūā kartā hai ?

I am very thirsty and perspire profusely.

مجھے پیاس بہت لگتی اور

Mujhe pīyās bahut lagti aur pasīna bahut nikalta hai.

پسینا بہت نکلتا ہے

I am very constipated.

مجھ کو قبضیت شدت سے ہے

Mujh ko gabzīat shiddat se hai.

* Give him five grains every three hours.

تین تین گھنٹے کے بعد

Tin tin ghantē ke ba'd pāñch pāñch grain diyā karo.

پانچ پانچ گرین دیا کرو

He is better now than he was.

اب پہلے سے اچھا ہے

Ab pahle se achchhā hai.

How did you catch cold ?

کس طرح سردی لگ گئی

Kisṭarah se sardī lag gayī ?

Four days ago, Sir, I got wet on guard.

حضور چار روز ہوئے میں

Huṣūr, chār roz hue main pahre par bhīg gayā thā.

پھرے پر بھیگ گیا تھا

† N. B.—Observe this use of کوئی signifying "about."

* Observe this idiom.

Have you had any shivering ?

Kyā kuchh jāṛā āyā thā ?

Put his bed in a corner, out of the draught.

Us kī chār-pāī ko goshe men rakh do, ki us par hawā na lagne pāwe.

He will require a sick attendant.

Us ke wāste ek chhutṭī wālā chāhiye.

* Please write a requisition for me.

Ek chhutṭī wāle ke liye dar-khwāst likhiyegā.

Take care there is no communication between this case of small-pox and the regiment.

Khābar-dar ho kī is chechak wāle se koi Palṭan kī shakhṣ milne na pāe.

A report must be sent at once.

Ek ripot fauran bhejā chāhiye.

He is complaining of griping.

Wuh maroṛon kī bahut shikāyat kartā hai.

Is this man delirious at night ?

Yeh ādmī rāt ko haẓyān kī halāt men rahtā hai ?

کیا کچھ جاڑا آیا تھا

اوسکی چار پائی کو گوشے میں

رکھ دو کہ اوس پر هوا نہ

لگنے پاوے

اوسکے واسطے ایک چھتھی والا

چاہئے

ایک چھتھی والے کے لیئے

درخواست لکھیئے گا

خبردار ہو کہ اس چیچک

والی سے کوئی پلٹن کا

شخص ملنے نہ پاوے

ایک رپورٹ فوراً بھیجا چاہئے

وہ مڑوڑن کی بہت شکایت

کرتا ہی

یہ آدمی رات کو ہڈیاں کی

حالت میں رہتا ہی

* Observe the construction.

At present he is quite insensible. اس وقت وہ بالکل بے ہوش ہے۔

Is waqt woh bilkull be-hosh hai. ہی

* Give him iced milk to drink occasionally. کبھی کبھی اوسکو برف دودھ

Kabhī kabhī usko baraf dūdh pilāte raho. پلاتے رہو

His pulse is very small and irregular. نبض اسکی بہت باریک اور

Nabẓ us kī bahut bārīk aur be-qā'ida hai. بے قاعدہ ہے

Stop this medicine from to-day. آج سے یہ دوا موقوف کرو

Āj se yeh dawā mauqūf karo. کھجلی والے کو علیحدہ رکھو

Isolate the case of Scabies. یہ بیماری تمکا سا معلوم

Khujlī wāle ko 'alāḥida rakho. ہوتی ہے

Call the *bhisti* and tell him to bring his *mussuck* full of cold water. بہشتی کو بلاؤ اور کہہ دو کہ

Bhistī ko bulāo aur kah do ki mashk ṭhande pānī se bhar ke مشک تھنڈے پانی سے

* Wrap him at once in iced sheets and give him a hypodermic injection of Quinine. فوراً اوسکو تھنڈی چادرون میں

Fauran usko ṭhandī chadaron meṇ lipetnā aur chamre ke nīche Quinine pechkārī se dena لپیٹنا اور چمرے کے نیچے کوئینین پیچکاری سے دینا

PART III.
EXERCISES IN READING MSS.

X.

ل

غریب پرور سہیت

جب سے فدیہ سر جان آیا
ہے ہمیشہ بیمار رہتا ہے اور کوہِ عظیم اس جگہ پہنچ
اور دوا ہی کچھ دستیاب نہیں ہوتی لہذا امیدوار
ہوں کہ تبدیلی غلام کسی دوسرے جگہ ہو جائے
ورنہ غلام اس جگہ ضرور مر جائیگا واجب تھا عرض
کیا فقط

محمد حسین خان
صاحب

غیر پرور سلامت

2.

1

جب المحکم حضور حضور
ضلع کانپور جالو ایک سو دس آدمی قوم حیوت سے
بہتر کئے ہیں اور ایک ایک روپیہ فی کس خراج
کے واسطے جو حسب دستور اور حکم حضور کے دیدیا
چنانچہ اوشبس تاریخ اسکا منہ کے فدور مع سب
ادمیوں کے چھاؤنی میں حاضر ہو گا لیکن اگرے کے
رستے نہیں اویگا بریلی کی راہ سے اویگا
سنا ہے وہاں بیمار بہت ہیں اور آدمی
مرے ہیں اطلاعاً عرض کیا فقط

محکم دلائل سے مزین و حوالہ دار
مکمل ترین کتاب
مکتبہ اسلامیہ
کراچی



غریب پرور سہمت

اجندوی کی طبیعت

بہت بیمار ہے اور طاقت آمد و رفت نہیں لہذا

going to

آئندہ وار ہون کہ رخصت دو روز کی مل جاوے

اور جو حضور رخصت نہیں تو عوضی اپنا دیدن

واجب تھا عرص کی فقط

عمدہ
فدوی کا نام درستی
ملازم حضور

غریب و در سلامت

کل فرد واسطے یعنی شکر

کے بازار کو جانا تھا جب کوٹوالی کے پاس پہنچا تو ہر این
گاسٹیل نے مجھ کو گالی دی اور لات گھونسی ہے بہت
مارا تمام بازار کے لوگ گواہ ہیں لہذا اُمیدوار ہوں کہ
حضور نابہ در کو عدالت میں طلب فرما کر سزا دیں
میں تو کب رعیت سرکار کی تباہ ہو جائیگی واجب
تہا عرض کیا فقط

محمد
غلام احمد خان
نہج

✓

غریب پروردگار

بہت عرصہ ہوا حضور نے زبان
مبارک سے فرمایا تھا کہ پرورش تمہارے بیٹے کو کسی جگہ
وقت خالی ہونے اسی کے ہوگی سواب ایک چیرا سی
عدالت فوجدار میں خالی ہوئے یہ لکھنا امیدوار
ہوں کہ پرورش بندہ زادہ اس اسی پر ہو جاوے
مناسب تھا عرض کیا فقط

حضور علیہ السلام نے عدالت
میں فرمایا

لہ

برور سہ ماہی
غریب

عصر ایک ہفتے کا گزار ہو گا کہ
 رام دیال چپا کی ملازم حضوریات من دانہ فدوی کی
 سے حضور کے واسطے لیکھا ہے اور قیمت نہیں دے گیا
 آج فدور نے دام نامبر دے سے طلب کئے تو گالیان
 دینے لگا اور مارنے کو مستعد ہوا غلام نے اپنے
 خوف سے کچھ نہ کہا لہذا امیدوار ہوں کہ حضور
 قیمت دانہ فدور کو چپا کی ملازم سے لوادیں اور ہر عوض
 کیا فقط

عصر
 نسیم بھٹی

✓

غریب اور کمزور

کل کے فخر کو ناپ و کرزہ الہا

اور تمام بدن میں درد ہے اور دھیم فچی ہوتی ہے ہر جگہ کہ
بابو شفا خانہ نے دوا در پر کچھ فائدہ ہوا لہذا امیدوار ہوں
✓ رخصت ایک ہفتے کی غنایت ہو جاوے اگر رخصت
نہ ملیگی تو خود ضرور مر جائیگا اور یہ بھی واضح ہو کہ خود
نے جس روز سے نوکریاں ہر کہیں رخصت نہیں کی
اور کوئی بہانہ یا جیدہ نوکری کے وقت نہیں کیا ہمیشہ حکم
سرکار کا چالایا واجب تھا عرض کیا فقط

عص
فدیکر علی علیہ السلام

✓

غریب پرور کا منت

جناہ عالی بر کون چاند

بموجب حکم حضور اکرم ﷺ عدالت میں حاضر ہے اور گواہ

بہر سب موجود نہیں لیکن مقدمہ فیصل نہیں ہوتا

اور فردر کا خرچ بہت ہوتا ہے گواہوں کو خوراک

دینا ہے لہذا امیدوار ہوں کہ مقدمہ آج پیش ہو

جاوے واجب تھا عرض کیا فقط

محمد رفیع مدنی

غیب پر درسا ملت

عصہ دوسل لگا کڑا / فدور کی
 بیٹی کئی شاد رکنوں کنارے گھر ہوئے تہیں بعد سب رسوم
 شاد کے بھی تمام ہو گئے تھے سوا ب نامہ در نے
 از راہ دعا باز کے شاد دوسرے جگہ کو در اور کھتا
 ہے کہ تم اپنے بیٹی کی شاد اور جگہ کر لو خداوند جاڑ
 انصاف ہے کہ مدد نے دوسو روپیہ خرچ کر کے تو شاد کی
 ہم اب کھان سے پھر اتنا روپیہ لاؤں جو شاد دوسر
 کر لہذا امیدوار ہوں کہ خدمت دعا علیہ کو عدالت
 میں طلب کر کے تحقیقات فرمائیں اور گواہ غلام کے
 بہت ہیں واجب تھا عرض کیا فقط

عقد
 فخریہ دارالکتاب سنہ ۱۳۷۹
 مؤلفہ درمی



غریب و سداست

کل فدور کے گہر سے خطا باہر
 اوس سے دریافت ہوا کہ فدور کے والد نے اس جہان
 سے انتقال کیا اور اب گھر پر کون سرپرست
 جو سب بند و بست گانو وغو کا کر کوڑیا فنیہیں رہا اس
 حالت میں فدور کے سطح نوکر نہیں کر سکتا لہذا امید
 وار ہوں کہ نام فدور کا نوکر سرکار سے ملا جاوے
 ورنہ سب کاروبار میرا بتر ہو جائیگا واجب تھا عرض
 کیا فقط

حصہ
 فدور علی حوالدار
 نمبر ۱۰۰

ر

غیر روئے سلامت

عرصہ آید سرکار کا ہوا لے کھی
 سردار خان دزر کے مبلغ آید سو دس روپے فدور
 سے قرض لائے نہراوڑ میں اقرار سات مہینے کا لکھ دیا
 تھا چنانچہ اب دس مہینے گزر گئے لیکن نامزدہ روپیہ ادا نہیں
 کرتا جواج فدور کے روپیہ طلب کیا تو کہا ہمارا نام نالش کرو
 اگر ہم سے تقاضا کرو گے تو ہم تم کو جو ب مار لیں گے لہذا امیدوار
 ہوں کہ نامزدہ کو حضور طلب کر کے روپیہ دلوادیں جب
 تھا عرض کیا

جس کا جواب تھا

✓

ۛ

غریب پرور سلامت

عرصہ چار مہینے کا ہوا اے فدوی نے
 مبلغ تیس روپے نذر اعلیٰ حوالدار کمپنی دو کو اگلے گھر جانے کے
 وقت دی تھی اور یہ کھدیا تھا کہ تم بہ روپے ہمارے بھائی بدری
 اس کو دیدینا اور رسید لیکر ہمارے پاس روانہ کرنا سوکل فدوی
 کے مکان سے خطایا ہے اوکس سے دریافت ہوا کہ حوالدار نے وہ روپے
 نہیں دئے لہذا امیدوار ہوں کہ روپہ علم کا حوالدار کی طلب
 سے دلا یا جاوے فقط

محض
 فدوی دیبا کی سیاحت

✓

13.

ر

خود پر سلامت

کل فضاں الہی سے مشور
 فدویہ کا فوت ہو گیا اور کور شخص دوسرا شتد ار
 یا وارث فدویہ کا بہن جو خوب گیر کھانے پینے کی کرے
 اور کوڑ جایدار ہر پاس کا فدویہ کے بہن کے جس سے گذر
 ایسی کوفن بہن امیدوار بہن کے حضور درویدہ ماہوار
 میرے خاوند کے طلب سے مقرر کر دیں کہ اوتے گذار
 فدویہ کا خوب ہو جائیگا اور حضور کو دعا کرونگر

عہد
 فدویہ مسلمانہ بلا غور و جا
 حلیہ ایسی شوقی

✓

غریب و درگاہ

جب سے فدو رشتہ میں
 بہتر ہو گیا کہہ لو کہ حضور نہیں کیا اور نوازے کسی
 وقت غیر حاضر نہیں ہوا اور اپنے بڑے عہدہ دار کا ہمیشہ
 حکم مانا لیکن کل صوبہ دار صاحب نے فدو کو برا بھلا کہا
 جب فدو نے کہا کہ مجھے کیوں گالہ دیتے ہو تو بولے کہ
 ہم تمکو فوج سے نکال دینگے خداوند فدو کو اب تو کر
 منظور نہیں لہذا امیدوار ہوں کہ استعفا فدو کرے گا

منظور ہو فقط

عصا
 فدو عبداللہ سیال
 اول
 منیہ

غریب و سرت

جس کے مدد و کھربا ہمیشہ
 سہارا ہے اگرچہ بہت علاج شفا خانہ و غنیمت کا کیا
 لیکن آرام نہیں ہوتا تمام بدن میں بار کا درد ہر
 اور کھربا تسلی میں درد ہو جاتا ہر اور ادب کس نے
 کا درد ہی ہوتا ہے تمام بدن درد ہر اور خاتمہ بانو
 پر ورم اگر ہمیشہ قبضہ میں رہتا ہر ڈرنا
 ہون کہ کھینک سام ہو جائے لہذا امیدوار ہوں کہ نصرت
 دہشتہ کر مل جاوے واجباً عرض کیا فقط

محمد بن عبد اللہ
 محمد بن عبد اللہ

16.

ل

غریب و سگست

زر چو کیداری قدیم سے

فدوی کے نام پر چار اہم ماہوار می تقریریں اور
 فدوی ماہ بجاہ ادا کرتا تھا لیکن کل بخشی نے فدوی
 سے کہا کہ تم سے ہم اس مہینے میں اٹھ اٹھ لینگے لہذا
 امیدوار ہوں کہ حضور بخشی مذکور سے دریافت فرما
 کر حکم مناسب دینا کہ میں اس ظلم سے بچ جاؤں
 واجب تھا عرض کیا فقط

عصمت
 فدوی خاں خاں خاں

✓

17

غریب پر در سلامت

پرسوں دسبے رات کو فندو کا
 کے مکان میں چوری ہو گئی اور اسبابِ مالیت سو روپے کا
 چوری گیا جب کووالہ صبح سے اطلاع کی تو انہوں
 نے جواب دیا کہ تم فریب کرتے ہو خود فندو جائے
 غور ہے کہ فندوی کا اسباب چوری گیا اور فندوی
 فریب کرتا حضور موقع پر شریف لاؤں اور گواہوں
 سے دریافت کو بھی تب فندو کا حال حضور کو کھل

جاوے فقط

فندوی کا اسباب خفیہ
 مدد

✓

ر

غیر پرور سلامت

اج بہارِ فندور گا گھر سے
ایا ہے اور ارادہ اگلا یہ ہے نوکر رس گارے اور عمر
اکتے قریب تیس سال کے ہیں اور لکھا پڑھا ہر لہذا
امیدوار ہیں کہ بعد ملا حظہ ڈاکٹر صاحب کے وہ اس
پلٹن میں بہرِ عمل جاوے گا کہ فندور کے باپ دادا
قدیم سے فوج میں نوکر رہے ہیں اور فوج میں کو پسند
کرتے ہیں واجب جانکر عرض کیا فقط

عبدالحق صاحب
میرپور

✓

غریب عالمی حسب الحکم حضور کے

مدوئی نے دو خاتہی نواب صاحب بہادر سے لیکر گاشی پور میں
پہنچائے اور چار گھوڑے سرکاری یعنی حضور کے مقام شفا خانہ پر
رکھی ہیں جو وقت آپ کو درکار ہو تیار ہیں اور راجا گاشی
پور بھی کہتی ہیں کہ چار فیل اور تھکاری کو تم کو ایک مہنی کے
لئے دے سکتے ہیں اگر حضور فرمادیں تو راجہ صاحب سے خاتہی لیکر
جنگل میں تیار رکھوں اطلاعا عرض کیا فقط

مدوئی غائب خانہ
صاحب

غریب پرورد سلامت

فدور نے اقبال حضور سے

اج حریا قیدی کو جو سات برس کامیابی تھا گرفتار
 کو لیا اور دوسری لوگوں کی گرفتاری شب و روز کوشش
 کرتا ہوں اطلاقاً عرض کیا مجبور نے خبر دی ہی کہ تین
 اشتہاری ضلع مجبور میں ہیں سو فدوی نے ایک آدمی
 معتبر اپنا روانہ کیا ہے وقت ملنے سراغ کے فوراً روانہ
 مجبور ہونگا اور فدوی کو پرکون سے سپہ لرزہ انی
 لگا بہت کمزوری ہے افواج دولت کا تابان رہی فقط

حصہ
 فدوی شاہی راج
 زکریا

ر

غریب پروردگار

و در عمر صمد بیس الی پشش
 پاتا ہر اور کمالہ سواران ہندوستانی میں نوکرتا ادراب و در
 کو عارضہ فاج کا ہو گیا ہر چل نہیں سکتا لہذا امیدوار ہوں کہ
 پشش و در کی و در کے بیٹے کے نام پر مقرر ہو جاوے وہ لوگوں
 کے لیا کر گیا خاصا بیٹے عرض کیا اذتاب دولت کا تابان ہے فقط

عرصہ
 و در کسر خان سوار
 پشش
 جوان

غریب پرور کدھست

حضور نے فرمایا تھا کہ ہم

روپیہ تمہارا دس تاج کو دینگے سو آج دس تاج

نوں حضور حاضر ہوا ہے لہذا ابدوار ہوں کہ

روپیہ حضور کا آج مل جاوے گا اسطے کہ حضور

اب گھر جانا ہے مناسب تھا عرض کیا فقط

میں نے عرض کیا
میں نے عرض کیا

غریب و سست

پرسوں واقع ۱۲ ماہ ہذا کو مسمیٰ
 کندن سنگہ برادر فدوی کا بعلیت مارپیٹ کے قید
 ہو گیا ہے اور پاس نامردے کے لوٹہ نہیں اس باعت
 سے بہت تکلیف ہے لہذا امیدوار ہوں کہ حکم حضور
 واسطے دلانے لوٹہ مذکور کے بنام داروغہ عام کے
 صادر ہو جاوے کہ وہ لوٹہ قید کی کو دلوادینی
 واجب تھا غرض کیا فقط

حاصل
 مندرجہ بالا جو امر لکھنا
 فیہ کی

عمر پور اسلام

بجانب عالی حدوی دست پرستہ معرض ہیں کہ ابھل مرض
بجھکت گار بس زور ہیں۔ اور میرے چند طفلان ایسے ہیں
کہ جنکو ٹیکنا نہیں دیا گیا اور میرے تئیں یہ ہیں کہ یہ کام حضور کے
دست مبارک سے انجام پاوے تو عین فائزگی و بندہ
نوازی ہوگی۔ جفا شکر بہ کام عمر ارانہ کو سکوٹا۔

نور علی خاں
پید بخیرگی

غریب پر درخان مان عام وقت نوشیروان خباب گھرن صاحب بہادر دہم تھا

خواب عالی حال پہنچا کہ دو قطعہ پروانہ از راہ غریب پروری و بندہ نواری

کے سرکار فیض لٹا رہے بندہ ڈاک پر مکان والد فدوی کے مدحمت فرما

تھا : : : اور حال پرورش فدوی کے معلوم ہوا خدا حضور کو اور بابا صاحب

کو سلامت رکھی حال بہتر ہے جسے حضور روانہ ولایت کو ہوئے

فدوی نے نواری گھرن صاحب بہادر جو کہ فیض آباد میں اثنتیثت کھنڈر

تھی وہاں پر ملازم رجا عرصہ خیر روزگار ہوا کہ وہ مر گئے لہذا فدوی

کچھ تدبیر ریل کے گواہ کیا کہ بہت جلد خدمت میں حاضر ہو گا

واجب تھا عرض کیا الہی اقبال

دولت و اقبال کا چمکتا ہو جیو

نصرت
مخدوم خان زادہ گل محمد سی خان
نجات مان مودود خان
ماہ العزیز
۱۳۸۵

غریب و رسالت

فدوی حسن علمی صوبہ دار
 کی عرض یہ ہے کہ فدوی اور فدوی کے باپ دادے کیلکٹوں
 برس سے مہاراجہ گوالیار کا رعیت ہے اور دس ہزار بلکہ زین
 لاخراج فدوی کا موروثی منت ہے ہے جس کے گزاری پر خزانہ
 مقرر نہیں تھا اور کسی وقت میں کسی مہاراجہ صاحب نے
 کوئی خراج طلب نہیں کیا تھا اور نہ اس وقت کے مہاراجہ
 صاحب نے کبھی کچھ خزانہ لیا مگر اندون مہاراجہ صاحب کے
 بھائی نے نا حق مہاراجہ صاحب کے بنا حکم راج زمین کو
 ضبط کر لیا ہے اور فدوی کو کوئی عرض مہاراجہ صاحب تک پہنچنے
 نہیں دیتے اس لیے فدوی مہاراجہ صاحب کے نام کو ایک عرض اس
 عرض کے ساتھ حضور میں بھیجا ہوں اور امیدوار ہوں کہ حضور
 اس عرض کو گوالیار کے ایجنٹ صاحب بہادر کے حضور میں بھیجے
 تاکہ وہ مہاراجہ صاحب کے حضور میں پیش کر دیوں

المرنوم ۳ جنوری ۱۸۸۷ء

ذکر پرونده و افکار و احساسات و غیره

خدا عالم خود را بہت سے احوال خود چاہا وہی
 ستم پوری طرف و ملائیت نے ان کو یہ جسکی کہ خانہ زاد بھی حضور کے ہمراہ
 جلا کے کہ گئے گویا نے حضور را بہت احوال اور کہ سمعت و ملائیت کو ہوئی
 بعد وہ روز کے کہ بہ خود کی مکان روانہ ہوا کہین شہد و روز یہ دعا اعلیٰ تھا کہ خدا جلد
 حضور کو خود کہتا کہ میں لاوی جو حضور انبی را کہ میں رونق افروز ہو و میں بندہ کو بہت خوشی
 حاصل ہوئے کہ حق تعالیٰ اچھا بندہ نہ علی نے جو بخاوی روز بروز قریں اپنی عمر درازی با با کسی کو

اب فردوسی امیدوار رہی کہ کب واسطے اس خاندان خزانہ کے حکم ہو تو فردوسی خدمت گذاری
 اور طاعنہ داری میں خاضع ہو واجب تھا عرض کیا الہی اقبال دولت کا چمکنا
 ہو چھوٹے اور خاندان خزانہ کے سر لکھنوی محرم قسط بیور مقصّل پل ہائیں لب گوشتی بکھانہ منشی
 یوسف خان رہنما ہوں

عمر
 خاندان خزانہ گہا سخی خان خانان مان ۱۰۷۱
 مورخہ تاریخ ۹ جولائی ۱۹۰۶ء

جوابِ ملامِ معظمِ فیاضِ مان

دینا
صوت

بعدِ تسلیمِ ملتِ ہوں۔ کہ خندہ شفا خانہ میں دینا ایک کارِ خیر ہے کہ خندہ بیکمان
میرِ سخاوت و محتاجان کے کام اور یگانا اور ہر ایک ذی شرف و محوزِ حبیب و بندِ یلگ
صحابانِ حسین اور نیر ایک فرس ہے نہ بیمارن و مانند لگان کو دوا بخشن بعدِ حسبِ الحکم
گو رخصتِ عالمانہ جو طلبِ دس رویتِ سال کے زیادہ دیویتی

انکا نام تختہ بورڈ پر جو شفا خانہ ملین ذریعہ حروف کے منتقل ہو کر
 لکھا یا جاویگا۔ ماسوائے اسکے حسب منت رگورمنٹ جو مقر۔ اور اہل
 دول خیدہ میں سرکسب ہوئے اوصی قیمت دوائی نہیں لیجی و ملکی وزن قیمت ادویہ
 جو ملکی دینی ریٹ کے چونکہ خباب یہی اہل دول اور ذکی شہر نہیں اسلئے اُمید
 قوی ہے کہ خیدہ شفا خانہ میں دینا منظور کریں گے۔ اور تختہ بورڈ اب
 تیار ہو رہا ہے اور بہت سے نام لکھی گئے ہیں

افانہ
بخصوص جن برکد میر صاحب جو اپنے مستی بزم

غریب دوست

جن عالمی عدوی جانہ فاضل احمد وارث گار ایفیک

محکمہ محمد صادق صاحب وکیل عدالت کے یہاں روپہ وکالت کا آج تاج بہ وصول کیا

کرنا تاجاب کرانی فی وکالت کے بہت کم ہے اسکو بہ سے میری گزشتہ نہیں ہوتی اور تکلیف

میں ہوتا جو کہ حضور نے قد دانسی اور یہ فیضیاری کا عام ہوتا ہے اسلئے میں نے بھی ایسا وارث ہوا اگر

حضور کے منتظر میں کوئی جگہ خالی ہو یا عرضی ہو یا ایندہ ہو یہی امید ہو تو حضور مجاہد
مقرر فرمائیں میں اس پر اس کا متعلقہ کو مستعدی اور ہوشیاری و دیانت سے انجام دوں گا
میری دیانت اور مستعدی کے بارے میں کب تکہ صادق رہے کہہ سکتے ہیں واجباً عرض کیا

زیادہ حدادب فقط

مصدقہ
فدوی جانفزا امیدوار روزگار معروف
۲۵ - اگست ۱۸۷۷ء

۲۰۰
 لڑی
 بحضور فیض بخش و فیض بخش جناب ڈاکٹر جی۔ رین گلگت صاحبہ در دام اقبال و
 عمر پیر و رسلالت

چونکہ مذکور عرصہ چند ماہ سے خانہ نشین ہے اور کاتھیری بخوبی سر انجام دے
 سکتا ہے حسن اتفاق سے حضور کے دفتر میں ایک اسی خالی
 ہے اگر حضور براہ خاندانی اسی مندر پر پر بندہ کو مامور فرما دین

تو عین غم پر باروری ہی تاکہ قدوی انہی مراد دلی کو پہونچکر
حضور کی جان و مال کو دعا دیتا رہے - لہٰذا افتاب دولت

کا ہمیشہ درختان ہو جیو

عمر قدوی امیر خان اسپدار
مور فنیہ جنوری ۱۸۸۶ء

۳۱
 بخود رضی عنہ فرمادے کہ اگر کسی کو دردِ دماغ افتادہ

عربیہ و در کسہ صحت

جب حالی عسر و صحرای کی ہے کہ نیند نہ آئے غصہ سے بھار دماغ ہو
 عین صفت ہوتی ہے نہ نیند نہ کھانا نہ پیو نہ کھائے نہ کھائے نہ کھائے
 حشرات نے اس کو دیکھتے ہوئے کہ جسے خواب و غریب سے بھاری ہو
 ہوتا اور دماغ سر ہر دم بھاری ہو و خیال اس میں دماغ کی ہوتا ہے۔

- علاوہ ازیں فدوی کو تکلیف زیادہ نہیں تھی کہ اس کے اپنے کورس
 میں غصہ نہیں جو کسی طرح مدد ہو چکی ہو۔ لہذا عرض کیا کہ اگر تمہارا
 ہون کہ اگر رخصت ایک ماہ کی حضور سے عطا فرمائے جائے تو عین خانہ کی
 جی تاکہ اپنی وطن جاکر علاوہ علاج معالجہ کے تبدیل آب ہوا بھی کروں ریادہ
 مد ادب

فدوی فتح خان خیر آباد
 ۱۶ جنوری ۱۹۰۷ء

غریب و رسد

قدور حسن رضا خان کو تو ال کی
 عرض یہ ہے کہ آج جو پلٹن میرٹھ سے اس چھاؤنی
 میں پہنچی ہے اس کے چند سپاہیوں نے ملکر اس ایک غریب
 لکڑی مارے کو مارا ہے اور اس کی لکڑیاں چھین لی ہیں وہ بچارہ
 کو تو ال میں ناتواں ہونے پر ایسا فدوی کر کے لکڑی مارے کو ہمراہ لیکر صوبہ
 دار پلاو کے پاس گیا کہ جن سپاہیوں نے اس بچارہ کی لکڑیاں
 چھین لی ہیں ان کی شناخت کر کے مگر صوبہ دار صاحب
 نے شناخت کرنی کے لئے کسی سپاہی کے خیمہ میں جانے
 نہیں دیا اس لئے امیدوار ہوں کہ صوبہ دار صاحب کے نام
 حکم ہو کہ فدوی کے ہمراہ ملکر تحقیقات میں تاکید
 کو بن فقط

محمد
 حسن رضا خان کو تو ال

अजी

श्रीधुन महाराजा धिराज श्रीधरधारी सिंह बाहादुर के समीप मे सेनाधिकारी भुपालसिंह कीराम राम पहुँचे वे विनती यह है कि आपकी आज्ञानुसार मैंने युद्ध भूमि में अपनी सेना के दूतनी सखय परिमण मेजी है कि ३००० तीन हजार पैदल सिपाही सब धारो और २००० दो हजार सवार और बड़े बड़े योधाओं के सहित तोपों और गोला बारुद आदि सब फ़उज का सामान भी भेज चुका हूँ लेकिन एक पत्र और समर भूमि से आया है लिखा हुआ है रंगसिंह का के उहाँ शत्रु दल का बड़ा ज़ोर है इससे तुम लोग अन्दाज ५००० पाँच हजार सवार और दो तोप खाना और भेजो तो शत्रु की फ़ौज को हटाय सकते हैं नहीं तो शत्रुओं की सेना हमारी सेना में आय जायगी इससे यह विनती कर कहता हूँ कि जो सरकार की आज्ञा होय तो लिखे मा फ़क सेना और भेजदुं उचित जान के अर्ज किया तारीख १८ मास फागुन सुदी

श्री युत मराहादुर के समीप से
देवी सिंह जी यह है कि सरकारी
रिसाले के २० बीघा खेत घोड़ों से
चरवाघ लिपड़ने से नाकाम होगिया
अब उस खेत साल में सरकारी माल
गुजारी कैसे इसलिये अर्ज कर्ता हुं के
येसा हुकुम भी ऐसा अनीतिका काम
सिपाही लोहायता होय के जिस्से
अपन बाल नकर अर्ज किया तारीख
१६ जुन स

अजी

श्रीयुत महाराजा धिराज राजा दौलत सिंह बाहादुर के समीप से देवी सिंह जमींदार की राम राम पहुंचे विनती यह है कि सरकारी रिसाले के सिपाहियों ने काल के रोज मेरा बीस २० बीघा खेत घोड़ों से चरवाघ लिया और सारा खेत घोड़ों की टापुओं के पड़ने से नाकाम होगिया अब उस खेत में कुछ भी अन्न नहीं पैदा होगा इस साल में सरकारी माल गुजारी कैसे दुंगा और मेरे लड़के वाले क्या खायेंगे इसलिये अर्ज कर्ता हूं के येसा हुकुम सरकार से हो जाय के जिस्से फेर कभी ऐसा अनीतिका काम सिपाही लोग नहीं करें और मेरे लिये भी कुछ सहायता होय के जिस्से अपन वाल बच्चों को पालन कर सकूं उचित जानकर अर्ज किया तारीख १६ जुन सन १८८१ ई०

अर्जी

श्री युव महाराज राजा मानसिंह बाहादुर के समीप मे प्रजा जनों की
 राम राम पहुंचे बिनती यह है कि इस साल मे वसी कम हुई है
 इससे हमलोगों के खेतों मे अन्न का उपज और साल से आधी भी
 नहीं हुई हमलोग बहुत तंग होगये हैं लड़के वाले सब दुखी हो रहे
 हैं किसी भाति से निवाह खाने पीने का नहीं हो सका है और ऐसा
 कोई माहाजन भी हमलोगों को नहीं मिलता के जिसे कर्ज लेके
 सरकारी माल गोजारी पठा दें दूसलिये अर्ज करता हुं के ऐसी कोई
 मुरत सरकार की होजाय के जिसे हमलोगों का निवाह से आप के
 राज में बना रहे उचित जान के अर्ज किया तारिख ५ जनवरी सन
 १८९१ ई०

श्री के समीप मे प्रजा जनों की
राय साल मे वसी कम हुई है
दरप्रज और साल से आधी भी
नहीं लड़के वाले सब दुखी हो रहे
हैं । नहीं हो सक्ता है और पैसा
को मिलता के जिसे कर्ज लेके
सरज करता हुं के ऐसी कोर्द
सुरलोगों का निवाह सो आप के
राजकिया तारिख ५ जनवरी सन
१८

PART IV.

TRANSLATION OF MANUSCRIPT EXERCISES.



1.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Jab se fidvī yahān āyā hai, hamesha bīmār rahtā hai aur koī ḥakīm is jagah nahīn, aur dawā bhī kuchh dastyāb nahīn hotī, lihāza umedwār hūn ki tabdil. ghulām kī kisī dūsarī jagah ho jāwe warna ghulām is jagah zarūr marjāwegā, wājib thā ‘arz kiyā faqat ‘Arzī fidvī Karam Khān, jamā‘dar.

TRANSLATION.—*Hail, cherisher of the poor.*

Ever since your devoted one came here, he has been continually ill, and in this place there is no physician, nor is any medicine obtainable. I therefore hope that your slave's transfer to some other place may be brought about, otherwise, your slave will undoubtedly die in this place. The request is reasonable, therefore it was made.

The petition of your devoted Karam Khān, jemadar.

NOTES.—دستیاب *Dastyāb*—from *dast* (hand) and *yāftan* (root *yāb*! to attain—(Persian.)

لهذا *lihāza* = (Arabic) particle *li* = on account of, and

هذا *hāza* = this.

ورنه *warna*—short for *wa-agar-na* = and if not.

فقہ *faqat*. This word is not translatable in its present position. It simply indicates the end of the petition. Literally it means *only*.

N.B.—The *alif* written at the head of this petition is the initial letter of *Allāh*, the name of the Deity, with which all Mahommedans begin all documentary writings.

2.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Hasb-ul-ḥukm ḥuẓūr ke fīlvī ne zilla Kānpūr jākar ek sau das ādmī qaum-i-Rājput se bhartī kīye haiṅ, aur ek ek rūpaya fī kas khurāk ke wāṣṭe, jo ḥasbi dastūr aur ḥukm ḥuẓūr ke de dīyā. Chunānchī untīs tārīkh isī mahīne kī fīlvī ma' sab ādmīyon ke chhāonī men ḥāẓir hogā. Lekin Agra ke rāste nahīṅ āwegā Bareli kī rāh se āwegā sunā hai kī wahāṅ bīmārī bahut hai aur ādmī marte haiṅ. Itīlā'an 'arṣ kīya faqat. 'Arṣī fīlvī Rām Parshād Hawāldar kampanī chhārum.

TRANSLATION.—*Hail, cherisher of the poor.*

According to the order of your Honour, your devoted one having gone to the Kānpūr district, has enlisted one hundred and ten men of the Rājput tribe, and has given each man one rupee for sustenance, in accordance with custom and your Honour's orders. Accordingly, on the 29th instant, your devoted one, with all the men will present himself in the cantonment, but will not come by the Agra route; he will come by way of Bareli. He has heard that there is much sickness there, and men are dying.

This petition is sent by way of report.

The petition of your devoted Rām Pershād, Hawāldar of the fourth company.

NOTES.—Notice the construction of the Agent case in the first sentence.

فِي كَس *fī kas*=each man. This may also be translated by *ādmī pīchhe*.

مع *ma'*=with—followed by the genitive.

بیماری *Bīmārī*=Illness—often used instead of cholera euphemistically.

اطلاعا *Ittilā'an*=Arabic adverbial form from *Ittilā'*—a report.

3.—TRANSLITERATION —*Gharīb parwar salāmat.*

Aj fidvī kī ṭabī'at bahut bīmār hai, aur ṭāqat-i-āmad o raft nahīṇ lihāza umedwār hūṇ kī rukhṣat do roz kī mil jāwe aur jo ḥuẓūr rukhṣat na deṇ to 'ewaẓī apnū de dūṇ. Wājib thā 'arẓ kīyū faqat.

'Arẓī fidvī Harnām, dirzī, mulāzim i ḥuẓūr.

TRANSLATION.—*Hail, cherisher of the poor.*

To-day your devoted servant's health is very bad, and he has not strength to walk. I therefore hope that two days' leave may be granted, and if your Honour will not grant me leave, then I will give a substitute to take my place. The request made is a reasonable one. Enough.

The petition of the devoted Harnām, tailor, servant to your Honour.

NOTES.—*Fidvī kī ṭabī'at bahut bīmār hai.*—This idiom is one in very common use, but it is not strictly accurate, as the word *bīmār* بیمار means ill, and the word طبیعت means state of health. It should strictly be "*ṭabī'at kharāb hai* my state of health is bad; i.e., main *bīmār hūṇ* I am ill.

عوضی *'Ewaẓī*=a substitute, more commonly بدلی *badlī* (the men whose profession it is to write petitions for the commoner and less educated class of native servants are very

fond of displaying their erudition by using high-flown words in place of the simpler words of the bazar vernacular.)

4.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Kal jidvī wāste lene shakkar ke bāzār ko jātā thā jab kotwālī ke pās pahunchā to Nārāyan kānstabal ne mujhko gālī dī aur lāt ghūnse se bahut mārā tamām bāzār ke log gawāh haiṅ lihāzu umerdār hūṅ ki huṣūr nāmburde ko ‘adālat meṅ ṭalab farmākar sazā deṅ, nahīṅ to sab raṯyat sarkār kī tabāh ho jāegī.

Wājib thā ‘arṣ kīyā fuqat.

‘Arṣi jidvī Hīrā Singh, baqqāl.

TRANSLATION.—*Hail, cherisher of the poor.*

Yesterday your devoted servant was going to the bāzār for the purpose of buying sugar. When I had arrived near the kotwālī, Nārāyan constable abused me, and with kicks and blows severely assaulted me. All the bāzār people are witnesses. I therefore hope that your Honour having summoned the above-mentioned to the Court will punish him, otherwise all the subjects of the Government will be ruined. The petition is reasonable, therefore it is made. The petition of Hīrā Singh, greengrocer.

NOTE.—*Shakkar*—Sugar. The other words are *miṣrī*, *chīnī*.

Kotwālī—Police-station, where the *kotwāl* or chief police officer is.

Kānstabal—Simply our English word transliterated.

Ghūṅsā—A blow with the clenched fist; for example, “*Us ne ek ghūṅsa mārā.*” He struck him a blow with the fist.

Nāmburda—Literally he whose name (*nām*) has been taken (*burda*), the aforesaid (*Nārāyan*).

‘Adālat—Court. *Faujīlārī ‘adālat*—Criminal Court.

Diwānī ‘adālat—Civil Court.

Ṣadr ‘adālat—High Court.

Ṭalab farmāna—To summon.

Ra'iyat. This is the word which the English equivalent "ryot" is intended to represent. The Hindī word is *parjā*.

Tabāh hojānā—To be ruined, destroyed, wrecked.

Baqqāl—Properly a "greengrocer," but used for the "bunniah."

5.—TRANSLITERATION.—*Gharīb parwar salāmat*.

Bahut 'arṣa hūā ki ḥuṣūr ne zabāu-i-mubārak se farmūyā thā ki parwarish tumhāre beṭe kī kīsī jagah waqt *khālī* hone asāmī ke hogī; ab ek chuprās 'adālāt-i-fanjḍārī men *khālī* hūī hai lihāza umedwār hūn ki parwarish-i-bandazāda ūs asāmī par hojāwe; munāsib thā 'arṣ kīyā, faqat.

'Arṣī fidvī Jawāhir La'l muḥarrir-i-'adālat.

Muwarraḥha siyum May.

TRANSLATION.—*Hail, cherisher of the poor.*

It is a long time ago that your Honour was graciously pleased to say "Your son's preferment shall take place to some post at the time of some vacancy occurring," so, now, a chupras has fallen vacant in the Criminal Court. Therefore, I hope that the preferment of your slave's son to that post may be brought about. The request is reasonable, therefore it is made. The petition of your devoted Jawāhir La'l, writer of the Court.

Dated the third of May.—

NOTES.—'Arṣa—a space of time; another word is *mī'ād*.

Zabān-i-mubārak—literally "Your auspicious mouth," &c. The equivalent English idiom is given.

Parwarish—Verbal noun from Persian *parwardan* to cherish.

Parwarda = protégé.

Asāmī.—Arabic plural of plural, from *ism* a name; hence a list of names either of tenants of an estate or candidates for preferment. Hence used for the vacancy itself.

Chaprās.—A belt worn by certain servants as the insignia of their office. Such servants are called *chaprāsī*.

Bandazāda—Persian compound = slave's son.

Muḥarrir—Arabic word denoting a writer. The title of certain writers to the Courts of justice.

Muwarraḥa—dated—passive participle. Compare *tārīkh* = date.

Sīyūm—Persian ordinal. It is customary for the better class of natives to use the Persian ordinal numerals.

6.—TRANSLITERATION.—*Gharīb parwar salāmat*.

'*Arṣa ek hafte k̄a guzrā hogā ki musammā Rām Dyāl chaprāsī mulāzim-i-ḥuṣūr sāt man dāna jidvī kī dūkān se ḥuṣūr ke wāste legūyā hai aur qīmat nahīn de gayā. Aj jidvī ne dām nāmburde se ṭalab kīyā to gālīyāñ dene lagā aur mārne ko musta'idd hūā. Ghulām ne āp ke khauf se kuchh na kahā lihāzā umedwār hūñ kī ḥuṣūr qīmat-i-dāna jidvī ko chaprāsī-i-maṣkūr se dilwāden. Wājib thā 'arṣ kīyā faqaṭ. 'Arzī-i-Nand Rām baqqāl.*

TRANSLATION.—*Hail, cherisher of the poor.*

About the space of one week has passed since one Rām Dyāl, *chaprāsī*, a servant of your Honour, took seven maunds of gram from the shop of your humble servant, for your Honour's use, and did not pay the price. To-day your devoted one, demanded the price from the aforesaid (Rām Dyāl) but he began to abuse me and made preparations to beat me. Your slave, through fear of your Honour, said nothing, therefore I hope that your Honour will cause the price of the gram to be paid to your devoted one by the above-mentioned *chaprāsī*. The request is reasonable, therefore it has been made. The petition of Nand Rām baqqāl.

NOTES.—'*Arṣa guzrā hogā*.—The future is used here to denote approximation to the fact stated. He is not **exactly** certain that it is a week.

Musta'idd.—Another example of a high-flown word. *Taiyār* would be the more simple word to use.

Dilwādena.—Doubly causal verb,—*vide* page 70, note.

7.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Kal se fidrī ko tap o lārza ā gayā hai aur tamām badan men dard hai aur dambadam qai hotī hai harchand ki Bābū-i-shāfā khāna ne dawāe dī par kuchh fūda na hū, lihāzā umedwār hūn kī rukhṣat ek hafte kī 'ināyat ho jāwe, agar rukhṣat na milegī to fidrī zarūr marjāegā aur yeh bhī wāzih ho ki fidrī ne jis roz se naukar hū hai kabhī rukhṣat nahīn lī aur koī bahāna ya hila naukarī ke waqt nahīn kīyā hamesha hukm-i-sarkār bajā lāyā. Wājib thā 'arṣ kīyā faqat. 'Arṣī Lāl Chuprāsī.

TRANSLATION.—*Hail, cherisher of the poor.*

Since yesterday, fever and ague have attacked your servant, and there is pain in all my body, and from time to time vomiting occurs. In spite of all the medicine that the Bābū of the dispensary has given me, no benefit has resulted; therefore I hope that a week's leave may be granted me. If leave is not obtained, then your slave will certainly die; and let this too be known, that your slave from the day on which he entered your service has never taken leave, and has never made any excuse or pretext at the time of duty, and has always carried out his master's orders.

The request was reasonable, therefore it was made.

The petition of Lal Chuprāsī.

Tap o lārza.—Hindustāni equivalent is *jārā bukhār*.

Qai.—Also *radd, ultī*. *Qai* is more elegant.

Wāzih.—Clear, evident. A usual way of commencing notifications.

“*Wāzih ho ki,*” &c., &c.

Hila.—Stratagem. Plural *hīyal, balaḥāifal hīyal*—artfully.

Bajā lānā.—To perform.

8.—TRANSLITERATION.—*Gl̥ārīb parwar salāmat.*

Janāb-i-‘ālī parson se fidvī bamūjib hukm huṣūr ke ‘adālat men ḥāẓir hai, aur gawāh bhī sab maujūd haiṅ lekin muqaddama faiṣal nahīn hotā, aur kharch fidvī kā bahut hotā hai, gawāhon ko khurāk detā hai, lihāza umedwār hūn kī muqaddama āj pesh hojāwe. Wājib thā ‘arz kīyā faqaṭ.

‘Arṣi fidvī Kandān mudda’ī.

TRANSLATION.—*Hail, cherisher of the poor.*

My Lord—Since the day before yesterday your humble servant has been present at the Court in accordance with your Honour’s order, and all witnesses too are present, but the case is not being decided, and your servant’s expenses are very heavy, as the witnesses’ sustenance has to be provided. Therefore I hope that the case may be called on to-day. The request is reasonable, therefore it is made. Enough.

The petition of your humble Kandān, plaintiff.

NOTES.—*Muqaddama.* This is the technical word used in the Courts, for a case.

Pesh honā.—To “be heard” to “come on” (a case).

Mudda’ī.—مدعی This is the word used to denote the plaintiff who makes the دعوی plaint; the defendant is called مدعایه mudda’ā ‘alaihi, or he against whom the plaint is made.

9.—TRANSLITERATION.—*Gharīb parwar salāmat.*

‘Arṣa do sāl kā guṣṛā kī fidvī kī beṭī kī shādī Kandān sunār ke ghar hūi thī, aur sab rusūm shādī ke bhī tamām hogaye the so ab nāmburde ne az rāh daghābāzī ke shādī dusrī jagah kardī, aur kahtā hai ki tum apnī beṭī kī shādī aur jagah kar lo, khudāwandā jāe inṣāf hai, ki fidvī ne do sau rūpaya kharch kurke, to shādī kī

hai ab kahāṇ se phir itnā rūpaya lāweṇ jo shādī dusrī kare lihāzā umedwār hūṇ ki ḥuṣūr mudda'ā ālaihi ko 'adālat meṇ ṭalab karke taḥqīqāt farmāweṇ aur gawāh ghulām ke bahut haiṇ. Wājib thā 'arṣ kīyā faqat.

'Arṣ fidvī Behārī Sunar sākīn Bareli.

Muwarrakha doyum Mai san athārah sau unāsī Isawī.

TRANSLATION.—*Hail, cherisher of the poor.*

The space of two years has elapsed since your devoted one's daughter's marriage took place at the house of Kandan, goldsmith, and all the customary observances of the marriage were duly completed, but now the aforesaid, out of craftiness, has contracted a marriage elsewhere, and says to me, "You marry your daughter in some other place." My Lord, this calls for justice, because your slave has already expended two hundred rupees in contracting this marriage. Now whence can he again obtain so large a sum as to enable him to carry out a second marriage. Therefore I hope that your Honour will summon the defendant to Court, and investigate the matter. Your slave's witnesses are many. The request, &c.

The petition of your devoted Behārī, goldsmith, living at Bareli, dated the 2nd of May, 1879 A.D.

NOTES.—*Inṣāf* انصاف Literally equally dividing, hence justice—*æquitas*.

Taḥqīqāt—Arriving at the truth (*ḥaqīqat*).

Isawī.—Anno Domini—opposed to هجري the year of the *Hegira*.

10.—TRANSLITERATION.—*Gharīb parwar sulāmat*.

Kal fidvī ke ghar se khatt āyā hai us se daryāft hūā ki fidvī ke wālid ne is jahāṇ se intiqāl kīyā aur ab ghar par koī sarparast jo

sab bandobast gāṇw wughaira kā kure koī bāqī nahīṇ rahā. Is ḥālāt meṇ fidvī kisīṭarāḥ nankarī nahīṇ karsaktā lihāza umedwār hūṇ ki nām fidvī kā nankarī-i-sārḱār se kātā jāwe warna sab kār bār merā abtar hojāegā. Wājib thā ‘arṣ kīyā faqāt. ‘Arṣī fidvī Yār ‘Alī Hawāladar number two Kompany.

TRANSLATION.—*Hail, cherisher of the poor.*

Yesterday a letter arrived from my home ; from it I learned that your servant's father has departed from this world, and now there is no responsible person who can arrange all the affairs of the village, etc., remaining. In this circumstance, your devoted servant is not able in any way to carry on his duty, therefore I hope that your slave's name may be removed from the Government service : otherwise all my business will be ruined. The request is reasonable, therefore it is made. Enough.

The petition of your devoted Yār Ali, Havildar of No. 2 Company.

انتقال کرنا *Intiqāl karnā*—To die ; literally to move from one place to another.

ابتر *Abtar*—Topsy-turvy.

11.—TRANSLITERATION.—*Gharīb parwar salāmat.*

‘Arṣa ek sāl kā hūā ki musammī Sardār Khān dirzī ne mablagh ek sau das rūpaya fidvī se qarṣ līye the aur tamassuk iqrārī sāt mahīne kā likhdiyā thā. Chunānchi ab das mahīne guṣr ga-e lekin nāmburdu rūpaya ādā nahīṇ kartā—jo āj fidvī ne rūpaya ṭalab kīyāto kahā hamāre nām nālīsh karo, agar hamse taqāzā karoḡe to ham tumko khūb māreṅge. Lihāza umedwār hūṇ ki nāmburde ko ḥuṣūr ṭalab karke rūpaya dilwādeṅ. Wājib thā ‘arṣ kīyā.

‘Arṣī fidvī Jawāhir baqqāl.

TRANSLATION.—*Hail, cherisher of the poor.*

A year ago Sardār Khān, dirzī, borrowed the sum of one hundred and ten rupees from your humble servant, and wrote and gave a promissory note at six months. Accordingly ten months have now passed, but the aforesaid does not pay up the money. When to-day your humble servant demanded the money from him he said, Go and lodge a complaint against me; if you dun me I will beat you soundly. Therefore I hope that your Honour having summoned the aforesaid would make him pay the money. The request was reasonable, therefore it was made. The petition of your devoted Jawāhir, grocer.

تمسک اقرارى Tamassuk iqrārī—A promissory note.

نالش کرنا Nālīsh karnā—To lodge a complaint.

تقاضا Taqāḏā—Dunning.

12.—TRANSLITERATION.—*Gharīb parvar salāmat.*

‘Arṣa chār mahīne kā hūā ki fidvī ne mablagḥ tīs rūpaya naqd Rām Lāl hawāldar kampanī do ko uske ghar jāne ke waqt diye the aur yeh kah diyā thā ki tum yeh rūpaya hamāre bhāī Badrī Dās ko de denā aur rasīd lekar hamāre pās rawānā karnā, so kal fidvī ke makānse khaṭṭ āyā hai, us se daryāft hūā ki hawāldar-i-mazkūr ne wuh rūpaye nahīn diye, lihāzā umedwār hūn ki rūpaya ghulām kā hawāldār kī ṭalab se dilāyā jāwe. Faqat. ‘Arzī fidvī Diyāl Sipāhī.

TRANSLATION.—*Hail, cherisher of the poor.*

It is four months ago that your petitioner gave the sum of thirty (30) cash to Rām Lāl, Havildar of No. 2 Company, at the time of his going to his home, and said this: “You give these rupees to my brother Badrī Dās, and after taking the

receipt send it off to me." So yesterday a letter arrived from your servant's home, and from it he learned that the Havildar mentioned has not given these rupees. Therefore I hope that your slave's money may be restored to him from the pay of the Havildār. Enough.

The petition of your humble Diyāl Sepoy.

مبلغ *mablagh*—a sum of money.

تیس *tīs*—30.—The character written above the word (*tīs*) is the character representing 30 in the notation called *Raqam*.

نقد *naqd*—hard cash—as opposed to نسیہ *nisiya*, credit.

اوسکے *uske*.—At the time of the Havildar's going, &c.—had the writer meant at the time of his own going he would have written اپنے *apne*. (*Vide* page 48.)

کہ *ki*.—Used to introduce the very words of the speaker cited.

دے دینا *de denā*.—Infinitive used as an imperative.

رسید *rasīd*.—Receipt. Verbal noun from *rasīdan* to arrive. This is not a corruption of the English word as might be thought

مذکور *Passive participle from ذکر mentioned.*

دلایا جانا *Passive causal. Vide* page 70, and note.

13.—TRANSLITERATION.—*Gharīb parwar sulāmat.*

Kal Qazā-i-ilāhī se shauhar fīdvīā kā faut hogayā aur kōī shakhṣ dūsrā rishtadār yā wārīṣ fīdvīā kā nahīṇ jo khabrgīrī khāne pīne kī kare aur koī jāedād bhī pās fīdvīā ke nahīṇ kī jis se guzrān apnī karūṇ. Lihāzā umedwar hūṇ kī hūzūr do rūpayā mahwārī mere khāwīnd kī talab se muqarrar kardeṇ kī us se guzārā fīdvīā kā bakhūbī hojāegā aur hūzūr ko du'ā karungī. 'Arzī fīdvīā musammāt Bilāsū zauja Hīra Chuprāsī mutawaffī.

TRANSLATION.—*Hail, cherisher of the poor.*

Yesterday by the decree of God the husband of your devoted one died, and there is no other person, either relation or heir of your slave, who can look after the provision of meat and drink, and there is no property belonging to your humble one by means of which I can gain my living. Therefore I hope that your Honour would appoint to me two rupees a month from my husband's pay, because from that (sum) your servant's livelihood will be comfortable enough, and I will bless your Honour. The petition of your servant Bilāsū, wife of Hira Chuprāsī deceased.

NOTE.— قضاى الهي سے *qazā-i-Ilāhi se.* By the decree of God.

وارث *varīṣ* -- heir.

جايداد *jācādā* property.

گذران *guzrān* fem. }
 گذارا *guzārā* masc. } livelihood.

ماهوارى *mahwārī* monthly pay.

مسماة *musammāt* feminine of مسمي *musammī* named.

زوجه *zauja* wife.

متوفى *mutawaffī* deceased. Also expressed by the words مرحوم *marhūm* and مغفور *maghfūr*.

14.—TRANSLITERATION.—*Gharīb parwar salūmat.*

Jab se fidvī paltān men bhartī hūā hai kabhī koī quṣūr nahīn kīyā aur naukarī se kīsī waqt ghair ḥazīr nahīn hūā aur apne bare uhdadār kā hameshā ḥukm mānūā lekin kal ṣūbadār sāḥib ne fidvī ko burā bhalā kahā jāb fidvī ne kahā ki mujhe kyūn gālī dete ho to bole ki ham tumko fauj se nikāl denge. Khudāwandā fidvī ko

ab naukārī manzūr nahīn. Lihāzā umedwār hūn ki isti‘fā fidvī kā manzūr ho. Faqat.

‘*Arzī fidvī Hīrā Lāl Sipāhī kompanī awal.*

NOTES.—

بہرتی *Bhartī*—enlisted.

غیر حاضر *Ghair hāzīr*—absent.

عہدہ دار *Uhdadār*—Office-holder—Officer.

برا بھلا کہنا *Burā bhalā kahnā*—Literally to say bad and good things, to abuse.

منظور *Manzūr*—agreed to—acceptable.

استعفا *Istī‘fā*—Literally asking for pardon or discharge; hence resignation.

TRANSLATION.—*Hail, cherisher of the poor.*

Since your humble servant was enlisted in the regiment he has never committed any fault, and never at any time has he been absent from duty, and of his own free will and accord has always obeyed the orders of his superior officer, but yesterday the Sūbadar Sāhib abused your humble servant. When your servant said “Why do you abuse me?” he said “I will turn you out of the regiment.” My Lord, now no longer is service agreeable to your slave. Therefore I hope that your slave’s resignation may be accepted. Enough.

The petition of your slave Hīrā Lāl Sepoy, 1st Company.

15.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Jab se fidvī ghar par āyā hai hamesha bīmār hai agarchi bahut ‘ilāj shujā khāna waghaira kā kīyā lekin ūrūm nahīn hotā. tamām badan men hāi ka dard hai aur kabhi pislī men dard ho jātā hai aur ādhā sīsī kā dard bhī hotā hai tamām badan zard hai aur hāth pāon par warm āgayā hamesha qabz peṭ men ruhtā hai dardā

hūṇ ki kahīn sarsām nahojāwe lihāzā umedwār hūṇ ki rukhṣat do mahīne kī mil jāwe wājib thā ‘arṣ kīyā. Faqaṭ. ‘Arṣī fidvī Nabī Bukhsh Jam‘adār.

TRANSLATION.—*Hail, cherisher of the poor.*

Ever since your devoted servant arrived at his home he has been ill, he has undergone much treatment at the dispensary and elsewhere, but gets no relief, he has rheumatic pain in his whole body, and occasionally pain comes in his ribs, and he also suffers from migraine. His whole body is yellow, and his hands and feet have swollen. He is always constipated, and I fear that in some way or other delirium will arise, therefore I hope that I may get two months' leave. The request is reasonable, therefore it is made. Enough.

The petition of your humble Nabī Bukhsh, Jemadār.

NOTES.—*Adhā sīsī kā dard.* Hemicrania—Migraine.

Ḍartā hūṇ ki . . . nahojāwe. Observe the construction, comparable to *vereor ne* = I fear lest, &c.

16.—TRANSLITERATION.—*Gharīb parvar salāmat.*

Zar-i-chankidārī qadīm se fidvī ke nām par chār āna māhwārī muqarrar hai aur fidvī māh bamāh ādā kartā hai lekin kal bakhshī ne fidvī se kahā ki tum se ham is mahīne meṇ āth āna lenge lihāza umedwār hūṇ ki huzūr bakhshī-i-maṣkūr se daryāft farmā kar hukm-i-munāsib deṇ, ki main is zulm se bach jāūṇ wājib thā ‘arṣ kīyā. Faqaṭ.

‘Arṣī fidvī Narāyan darzī.

TRANSLATION.—*Hail, cherisher of the poor.*

From long time the *chankidārī* money has been agreed upon at the rate of four annas a month to the name of your servant, and he has month by month paid it, but yesterday the pay-

master said to me " I will take from you in this month eight annas ; " therefore I hope that your Honour will enquire from the aforesaid paymaster, and pass a suitable order, so that I may escape from this oppression. The petition was reasonable, therefore it was made. Enough. The petition of your devoted servant Narāyan dirzī.

بخشي *Bakhshi*—paymaster.

17.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Parson das baje rāt ko fidvī ke makān meṇ chorī hogāi aur āsbāb mālīyut san rupīkā chorī gayā, jab kotwāl ṣāhib se ittīlā' kī to unhoṇ ne jawāb dīyā ki tum fareb karte ho khudāwandū jā-i ghaur hai ki fidvī kā āsbāb chorī gayū aur fidvī fareb kartā. Huzūr mauqa' par tashrīf lāweṇ aur gawāhoṇ se daryāft karen tab fidvī kā hāl huzūr ko khul jāwe. Faqat.

'Arzī fidvī Malik Chand mudda'ī.

TRANSLATION.—*Hail, cherisher of the poor.*

The day before yesterday at ten o'clock at night a robbery took place in your servant's house, and property to the amount of a hundred rupees was stolen. When I reported the matter to the Kotwāl sāhib he replied, you are cheating. My Lord, here is room for deliberation, because your humble one's property is stolen, and he himself is accused of deceit. If your Honour would visit the place and enquire of the witnesses, then your humble one's state would become known to your Honour. Enough. The petition of Malik Chand, plaintiff.

NOTES.—موقع *Mauq'*—Adverb of place, from واقع, cf. واقعه event.

تشریف لانا *Tashrīf lānā*—To honour by coming. Another form of expression is قدم رنجه فرمانا *qadam ranja farmānā*.

18.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Aj bhāī jīdvī kā ghar se āyā hai aur irāda uskā yeh hai ki naukari i sarkār kare aur 'umr uskī qarīb bis baras kī hai aur likhā parhā hai lihāza umedwār hūn ki ba'd mulāhizā dāktar shāhib ke wuh is paltān meñ bhartī kīyā jāwe kiswāste ki jīdvī ke tāp dālā qadīm se fauj meñ naukar rahe haiñ aur fauj hī ko pasand karte haiñ wājib jānkar 'arz kīyā. Faqat. 'Arzi jīdvī Kālī Charan, sipāhī.

TRANSLATION.—*Hail, cherisher of the poor.*

To-day your devoted servant's brother came from home, and it is his wish to serve the Government. His age is about twenty years, and he can read and write. Therefore I hope that after the examination by the Doctor, he may be enlisted in this regiment, for the reason that your humble servant's ancestors for ages have served in the Army, and like no other profession. Having considered the request reasonable I have made it. Enough.

The petition of your servant Kālī Charan, sepoy.

NOTES.—*Likhā parhā hai.* This is a very idiomatic expression.

Naukar rahe haiñ Have always served. This word *rahnā* (to remain) is very useful in expressing habitual action, or an action still going on.

Fauj hī ko pasand karte haiñ. It is the Army which they like (and no other profession). All this idea is conveyed by the emphatic particle *hī*.

It should be noticed that this particle may often be used in the middle of a word: for instance, in answer to the question.

Tum Lakhnau meñ rahte ho? We might answer, *Hāñ Lakh hī-nau meñ.* Yes in Lucknow itself.

19.—TRANSLITERATION.—*Gharīb parvar salāmat.*

Janāb ‘ālī ḥasbul ḥukm ḥuẓūr ke fidvī ne do hāthī Nawāb Ṣāhib Bahādūr se lekar Kāshīpūr men pahunchā dīye chār ghore sarkārī ya’ne ḥuẓūr ke maqām shafākhāne par rakhe haiṅ Jis waqt āp ko darkār hon taiyār haiṅ aur Rājā Kāshīpūr bhī kahte haiṅ ki chār fīl aur shikārī ko tumko ek mahīne ke liye de sakte haiṅ agar ḥuẓūr farmāwen to Rājā Ṣāhib se hāthī lekar jangal men taiyār rakhūn ittīlā’u ‘arṣ kīyā. Faqat. ‘Arzī fidvī Ināyat Khān, jamā’dar.

TRANSLATION.—*Hail, cherisher of the poor.*

Most noble Sir, in accordance with your Honour’s order, your humble servant having taken two elephants from the Nawāb Ṣāhib Bahādūr, has sent them to Kāshīpūr, and four horses belonging to Government, that is to say of your Honour’s, are halted at the dispensary. Whenever they may be required by your Honour they are ready, and the Rājā of Kāshīpūr too says, “I can give you four more hunting elephants for a month.” If your Honour should instruct me, then I will take the elephants from the Rājā Sahib and keep them in readiness in the jungle. The petition of your humble servant Ināyat Khān, jamadar.

NOTES.—*Sarkārī.* This is a very common word in use to express property belonging to one’s master.

For instance. A master asks—*Yeh kīs kī ṭopī hai?* The bearer might answer “*Sarkār kī hai.*” It is yours, Sir.

It is also used to express the Supreme Government as “*Yeh Sarkār ka hukm hai.*” This is a Government order.

It is literally “head of affairs.”

20.—TRANSLITERATION.—*Gharīb parvar salāmat.*

Fidvī ne iqbal-i-ḥuẓūr se āj Haryā quidī ko sāt baras kā mī’ādī thā giriftār kar liyā aur dusre logon ki giriftārī men shab

o roz koshish kariā hūṇ iṭṭilāṇ ‘arṇ kiyā. Mukhbiron ne khabr dī hai ki tūn ishtihārī zilla Bijnor meṇ haiṇ so fidvī ne ek ādmī muṭabar apnā rawāna kīyā hai waqt milne surāgh ka fauran rawāna Bijnor hūṅgā aur fidvī ko parson se tap o larza lagā bahut kamzorī hai āftāb daulat kā tībān rahe. Fuqā.

‘Arṇī fidvī Narāyan Dass, Inspector.

TRANSLATION.—*Hail, cherisher of the poor.*

Your humble servant yesterday by your Honour's good fortune arrested Haryā, the prisoner who was in for a term of six years, and is night and day striving to arrest the other men. This petition is sent by way of report. The informers have sent in word that three of the proclaimed men are in the Bijnor district, so your humble servant has sent there a trustworthy man of his own. As soon as a clue is obtained I will start for Bijnor without delay. Your humble servant has had fever and ague since the day before yesterday; there is great weakness. May the sun of wealth remain shining brightly. Enough.

The petition of Narayan Dass, Inspector.

NOTES.—*Iqbāl-i-huṣṣār* se — *Ap ke iqbal* se. This phrase is very common, attributing any success to the good fortune of the superior.

Mi'ādī—Technical term. *Mi'ād* means a period of time.

Ishtihārī. Proclaimed — mentioned in an *Ishtihār*.

Muṭabar. This word is vulgarly pronounced *māṭabar*.

Fauran — Immediately. Hindī equivalent — *turant*, *jhaṭ*.

Aftāb, &c — Very common form of ending to a petition.

21.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Fidvī arṣ-i-bīs sāl se pinshan pātā hai aur pahle risāla sowārān Hindūstāni meṇ naukar thā aur ab fidvī ko āriṣa fālij kā hogayā hai, chal nahīṇ sakṭā — lihāzā umedwār hūṇ ki pinshan fidvī kī

fidvī ke beṭe ke nām par muqarrar ho jāwe wuh sarkār se liyā karegā—munāsib jānkar ‘arz kīyā āfiāb dāulat kū tābān rahe. Faqat. *

‘*Arzī fidvī Karam Khān Sowar, pinskandār muwarrakha doyum Jūn.*

TRANSLATION.—*Hail, cherisher of the poor.*

Your petitioner from the space of twenty years has drawn a pension and also served in the first Bengal Cavalry, and now paralysis has attacked your humble one, and he cannot walk; therefore I hope that your petitioner's pension may be allotted to the petitioner's son's name. He will always draw it from Government. Having considered it fitting he has made his request. May the sun of wealth remain shining. Enough.

The petition of your devoted Karam Khān Sowār, pensioner, dated the second of June.

NOTES.—*Fālij*—Hemiplegia, often associated with *laqwa* = facial palsy.

Līyā karegā—*Vide* page 70 frequentative verb.

22.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Huṣūr ne farmāyā thā ki ham rūpayā tumhārā das tārīkh ko denge, so āj das tārīkh ko fidvī hāzīr hūā hai lihāzā umedwār hūn ki rūpayā fidvī ki āj mil jāwe kis wāste ki fidvī ab ghar jātā hai munāsib thā ‘arz kīyā. Faqat.

‘*Arzī fidvī Kishan sandāgar.*

TRANSLATION.—*Hail, cherisher of the poor.*

Your Honour said “I will pay you your money on the tenth,” so to-day on the tenth, your servant has presented himself. I therefore hope that your servant's money may be given him to-day, because your servant is now going to his home.

It was fitting — the petition was made. Enough.
The petition of your humble Kishan, merchant.

NOTES.—*Das tārīkh ko* — On the 10th. Notice this use of particle *ko*.

Ghar jātā — Notice this idiom — not *ghar ko jātā*.

Saūdāgar — Another word *Baipārī*.

23.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Parson wāqī' bārahvīn māh hāzā ko musammi Kandan Singh brādar fidvī kā ba 'illat mārpiṭ ke qaid hogayā hai aur pās nām burde ke loṭā nahīṃ is bāis se bahut taklīf hai lihāzā umedwār hūṃ ki hukm-i-ḥuṣūr wāste dilāne loṭā mazkūr ke banām dārogha ṣāhib ke ṣādir ho jāwe ki wuh loṭā qaidī ko dilwādeṃ. Wājib thā 'arz kīyā. Faqat.

'Arzi fidvī Jawāhir Singh, barādar-i-Kandan Singh, qaidī.

TRANSLATION.—*Hail, cherisher of the poor.*

The day before yesterday, the twelfth of this month, one Kandan Singh, the petitioner's brother, was arrested on a charge of assault, and the aforesaid (Kandan Singh) has no *loṭā*. For this reason he is greatly inconvenienced, therefore I hope that an order of your Honour's for the giving of the *loṭā* mentioned, may issue in the name of the dārogha sahib, so that he may cause to be given to the prisoner a *loṭā*. The request is reasonable, therefore it was made. Enough.

The petition of the devoted Jawāhir Singh, the brother of Kandan Singh, prisoner.

NOTES — *'Illat* — A cause; also used to signify illness.

Bāis — Syn. *wāste, liye, kāran, sabab se*.

Taklīf — Notice the gender of words of this measure (*tafīl* is feminine (vide page 25).

Dārogha—This word is always mispronounced *daroghā*. The long alif should be carefully remembered, to avoid confusion with the Persian word دروغ *darogh*—a lie.

Ṣūdār honā—To issue. Till further orders is expressed by

تا صدور حکم ڈانی *ta ṣudār i ḥukmi ṣāni*.

N. B.—*Loṭā* should be spelt لوٹا

24.—TRANSLITERATION.—*Gharīb parwar salāmat*.

Janāb ‘ālī jidvī dast basta mu‘riṣ hai ki ājkal maraṣ-i chechak kā az bas zor hai aur mere chand ṭīflak aise haiṅ ki jinko ṭikā nahīṅ dīyā gayā aur merī tamannā yeh hai ki yeh kām ḥuṣūr ke dast-ī-mubārak se anjām pāve to ‘ain khāwindī o bandanawazī hogī jiskā shukriya tamām ‘umr ālā na kar sakūṅgā.

‘Arṣī jidvī Ināyat Khān Rāis tīsawīn Januārī san Athārah sau unāsi Isawī.

TRANSLATION.—*Hail, cherisher of the poor.*

Eminent sir, your humble servant with joined hands represents that now-a-days the small-pox is very prevalent, and there are several children of mine, who have not been vaccinated, and my desire is this, that this operation should be carried out by your Honour's auspicious hand, then it will be the height of kindness and a consideration which I shall never be able to repay during my whole life.

The petition of your devoted Ināyat Khān Rāis, the 30th of January, 1879 A.D.

NOTES.—*Mu‘riṣ*—one who makes an *arṣ*.

Maraṣ—Disease.

Ṭīflak.—Little children—diminutive of *ṭīfl*.

Ṭikā denā or *Ṭikā lagānā*—To inoculate—vaccinate—*Ṭikā karnā* to mark the forehead with the *ṭikā*.

Tamannā = *Khwāhish* — desire (notice the gender, vide page 21).

Khwīndī.—Kindness—*Khwīnd*, a lord or husband.

Bandanawāzī.—Slave-cherishing, from Persian *nawākhtan* = *parwardan*. (*gharīb parwarī*).

Shukrīya.—A thankoffering.

25.—TRANSLITERATION.—*Gharīb parwar* ‘*ādil-i-zamān* *Hatīm-i-waqt*, *Naushīrwān Janāb Lankīn Shāhib Bahādur dāma iqbalūhn*.

Janāb ‘ālī hāl yeh hai ki do qīṭa’ parwāna az rūhi gharīb parwarī o banda nawāzī kī Sarkār faiz āsār se bazarie dāk bar makān wālil fidvī ke marahmat fārmāyā thā pahunchā aur hāl parwarish fidvīkī ma’lūm hūā Khudā huṣūr ko aur bābā shāhib ko salāmat rakhe. Hāl yeh hai ki jabse huṣūr rawāna wilāyat ko hūe fidvī ne naukarī Gheren shāhib bahādur jo ki Faizābād meṇ Ashishtant Kamishnar the wahāṇ par mulāzīm rahā ‘arṣa chand roz kā hūā ki wuh marga-elihāzā fidvī kuchh tadbīr rail ke kirāya kī karke bahut jald khidmat meṇ hūzīr hogā. Wājib thā ‘arz kīyā. Aftāb i dawlat o iqbal kā chamaktā hūjiyo.

‘*Arzī fidvī khānazād Ghāsi khān khānsāmān muwarrahka chahārum māh Aktobar san atharah sau ikāsī Isawī.*

TRANSLATION.—*Cherisher of the poor, just one of the time, Hatīm of the age, Naushīrwān of this era, &c., &c.*

May his prosperity continue.

Sir, this is the state of affairs: That the two kind letters which your honour sent to the house of your servant's father, by way of favour and kindness, arrived, and the degree of favour shewn by you to your servant became known; may God preserve your honour and the young master in safety. This is the state of affairs: Since your honour set out for England, your servant entered the service of Mr. Green, Assistant Commissioner of Faizabad, and remained in his service; he died.

a few days ago, therefore your servant having made some arrangement for his rail-fare will very quickly present himself in your honour's service. The request was reasonable, therefore it was made. May the sun of fortune and prosperity remain shining. The petition of your house-born Ghāsi Khān khānsāmān, dated the 4th of October 1881, A.D.

26.—TRANSLITERATION.—*Gharīb parīr salāmat.*

Fidvī Hasan 'Alī Subadār kī 'arẓi yeh hai, kī fidvī aur fidvī ke bāp dāde saikron baras se Māhārājā Gwālīar kī ra'īyat hai, aur das hazār bīghā zamīn lākhīraj fidvī kī maurūṣī mīlk hai, jis par kabhī koī kirāya muqarrar nahīn thā, aur kisī waqt men kisī Mahārājā ṣāhib ne koī khīrāj talab nahīn kīyā thā, aur na is waqt ke Mahārājā ṣāhib ne kabhī kuchh kirāya na liyā. Magar in dinon Mahārājā ṣāhib ke bhāīyon ne nahaqq Mahārājā ṣāhib ke binā hukm kul zamīn ko zabt kar liyā hai, aur fidvī kī koī 'arẓ Mahārājā ṣāhib tak pahunchnī nahīn dete. Is liye fidvī Mahārājā ṣāhib ke nām kī ek 'arẓī is 'arẓī ke sath huẓūr men bhejtā hūn, aur umedwār hūn kī huẓūr is 'arẓī ko Gwālīar ke Agent Ṣāhib bahādur ke huẓūr men bhej dījiye, tā kī wuh Mahārājā Ṣāhib ke huẓūr men pesh kar dewen.

Almarqūm tīsrī Janūari san aṭhara san satāsi Isawī.

TRANSLATION.—*Cherisher of the poor, Hail.*

This is the petition of your devoted Hasan Ali Subadar: That your servant and his ancestors have been for years subject of the Mahārāja of Gwalior, and ten thousand bighas of land, freehold, is the hereditary property of your petitioner. There has never been any rent assessed upon this property, nor has any Mahārāja at any time demanded any rent, nor did the former Mahārāja ever take any rent. However, nowadays the

Mahārāja's brothers, unlawfully and without the Mahārāja's orders, has confiscated the whole of the land, and do not permit my petition from your devoted servant to reach the Mahārāja. Accordingly your servants sends herewith to your honour a petition to the Mahārāja, and hopes that your honour will be good enough to send this petition to the Agent of the Gwalior State, that he may present it to the Mahārāja. Dated the 3rd of January 1887.

27.—TRANSLITERATION.—*Gharib parwar khudāwand na'mat fāiyyāzi zamān dāma Allāhu iqbālāhū.*

Janāb 'ālī ṣurat yeh hai ki jab ḥuẓūr chhāonī Sītāpūr se tarāf wilāyat ke tashrīf lechale yeh khānazād bhī ḥuẓūr ke hamrāh chalā shahr Kalkatte tak gayā jab ki ḥuẓūr jahāz par sawār hokar rawāna simt-i-wilāyat hue, ba'd do roz ke yeh fidrī makān rawāna hūā, lekin shab o roz yeh d'ua māngta thū ki khudā jeld ḥuẓūr ko Hindustān men lāwe jo ḥuẓūr apne risāle men raunaq afroz howen bande ko bahut khushī ḥāsil hove ki Haqq ta'ala āpko badarja 'āla ke pahunchāde roz baroz taraqqī āpkī 'umr darājī baba kī kare.

Ab fidrī umedwār hai ki kab wāste is khānazād ke hukm ho ki fidrī khidmat guzārī āur tābi'dārī men ḥazir ho. Wājib thā 'arz kiyā, Allāhī aḥlāb iqbāl daulat kā chamaktā hujīyo. Aur yeh khānazād shahr-i-Lakhnau mahulla Quṭābpūr muttasil-i-pul-i-āhanī lab-i-Gūmtī makān Munshī Yusuf Khān rahtā hūn.

Khānazād Ghāsi Khān Khansāmān muwarrakha tārikh nau māh Julāi san aḥḥarāh sau ikāsī.

TRANSLATION.—*Cherisher of the poor, lord of favours, most generous of the age, may God prolong his fortune.*

Sir, this is the state of affairs: When your honour left the station of Sitapur for England, this houseborn slave too went

with your honour, as far as the city of Calcutta. When your honour having embarked started for England, after two days your servant set out for his home, but day and night he was praying that God would quickly bring your honour back to Hindustān. If your honour should again return to your own regiment, your servant will greatly rejoice. May God promote you to great honour, and day by day increase your promotion and grant your son a long life. Now your slave is hoping and wondering when he will be summoned to serve your honour.

It was reasonable the request was made. Oh, God! may the sun of prosperity and good fortune remain shining, and this houseborn one is living in the city of Lucknow *mahalla* Qutabpur, near the iron bridge on the banks of the Guntī, at the house of Munshī Yusuf Khan. Your servant Ghāsi Khān Khansāmān. Dated the ninth of July 1881.

28.—TRANSLITERATION.—*Janāb-i-mukarram i-mu'azzam faiyyāz*
-i-zamān Ṣāhib Bahādur.

Ba'd taslīm multamīs hūn — kī chanda shafakhāne men denā ek kūr-i-khair hai yeh chanda bckasān marīzān o muhtājān ke kām aurgā aur harek zīshān o muazzaz jaise āp o nīz dīgar ṣāhibān hain ūpar ek farz hai kī bechārūn o mūndugān ko dawā bakhsen aur hasbīl hukm Government-i-ālīya jo ṣāhib das rūpaya sāl se ziyādā chanda dewenge unkā nām takhta-i-board par jo shafā khāne men zarrīn harfōn se muvaqqash hokar latkīya jāwega mū siwā iske hasbī manshā-i-Government jo nafar aur ahl-i-duwal chande men sharīk honge unse qīmat-i-dawāe nahīn lījāwega warna qīmat-i-adwīya jo lewenge dene paregi. Chūnki jānāb bhī ahl-i-duwal aur zīshān hain is liye umūd-i-qawwī hai kī chanda shafā khāne men denā manzūr karenge. Aur takhta-i-board ab tūiyar ho rahā hai, aur bahut se nām likhe gaye hain.

TRANSLATION.—*Honoured and respected, Sir most generous of the age.*

After respects I beg to represent that to give a subscription to a Hospital is a good work, this subscription will be of service to unfortunate, invalid and poor people. and it is incumbent upon every honourable and noble man as you yourself and other gentlemen are, to bestow medicine upon the poor and needy, and in accordance with the orders of the Supreme Government, whatever gentleman shall contribute ten rupees a year or more, their names shall be elegantly written in letters of gold upon a board to be hung up in the Hospital.

Besides this, according to the will of Government whatever persons or wealthy men shall join the fund will not be charged for medicines, otherwise the cost of any medicines they may take will have to be paid. Inasmuch as your honour too is wealthy and honoured, therefore there is great hope that you will consent to give a subscription to the Hospital.

And the board is now being prepared, and many names have been inscribed on it.

29.—TRANSLITERATION.—*Bahuzūr janāb Brigād Majar-Şahib
Chhāouī-i-Sītāpūr dām-iqbālulhū.*

Gharīb parwar Salāmat.

Janāb ‘ālī fidvī Chānd Khān umedwār-i-rozgār nihāyat mudlat se Suiyyid Mahomed Sāliq Şahib wakīl ‘adālat ke yahān rūpaya wikālat kā ujratāna wuṣūl kīyā kartā thā ab ki āmadānī wikālat kī bahūt kam hai is wajh se merī guzārā nahīn hotī aur taklīf meṇ hūn, jo ki hūzūr kī qadrīdānī aur faizrasānī kā ‘ām shukra hai is liye main bhī umedwār hūn ki agar hūzūr ke sarīshṭe meṇ koī jagah khālī ho yā ‘ewaṣī ho yā āyanda honekī umed ho to hūzūr mujhko muqarrar farmā’en main apne kar-i-muta‘allaga ko

musta'iddi aur hoshyārī o diyānat se anjam dūngū. Merī diyānat aur musta'iddi ke bāre men Saiyyid Mahomed Sādiq Sāhib kah sakte haiṅ wājib jānkar 'arz kīyā—Ziyādu hadd i aulab.

Fidvī Chānd Khān, Umedwārī rozgār ma'rūza pachīs tārīkh Agast san athārah san satatthar Isawī.

TRANSLATION.—*To the Brigade-Major of the Station of Sitapur.*

May his fortune last.

Cherisher of the poor, hail.

Sir, your servant Chānd Khān, in hope of a livelihood, for a very long time in the service of Saiyyid Mahomed Sādiq, pleader of the Court, used to receive the commission money by way of wages; now that the income of the commission is very small, for this reason I cannot exist and am in difficulties. Since your honour has a world-wide reputation for acknowledgment of worth and beneficence, I therefore also hope that, if any vacancy should occur in your honour's office, either as substitute, or if there is hope of any future vacancy, then your honour would appoint me. I will perform my allotted task with readiness, everness and honesty. Saiyyid Mahomed Sādiq Sāhib can speak to my honesty and energy; thinking it reasonable I made the request.

More than this exceeds the bounds of respect.

Your servant Chānd Khān, candidate for employment, written the 25th of August 1877, A. D.

30.—TRANSLITERATION.—*Byḥuẓūr faiẓ bakhsh o faiẓ-rasan Janāb Daktar G. Rankīng Sāhib Bahādur dāma iqbaluhū.*

Gharīb parwar salāmat.

Chūnki fidvī 'arsa chānd mah se khāna nishīn hai aur kār-i-tahrīr bakhūbī saranjam de saktā hai. Husn-i-ittifāq se huẓūr ke

daftar men ek āsāmī khālī hai, agar huzūr barāh-i-khāwindī āsāmī
i mazkūr par banda ko māmūr farmāiceṇ to ‘aīn i ghurabā parwarī
hai tāki fidvī apni murād-i-dilī ko pahunchkar huzūr kī jān o māl
ko du’ā detā rahe.

Allāhī aṣṭāb dāulat kā hamesha darakhshān hūjiyō ‘Arzī fidvī
Amīr Khān umedwar—muvarrakha tīs January san athārah san
nawāsī Isarvī.

TRANSLATION.—To the beneficent and bountiful Doctor G. Ranking
Sāhib bahādur. May his prosperity continue.
Cherisher of the poor, hail.

Inasmuch as your humble servant for some months past has
been sitting at home (unemployed) and is capable of perform-
ing all kinds of writing very well, by a fortunate coincidence
there is a vacant post in your honour’s office. If your honour
will appoint your servant to the post mentioned by way of
kindness, it will be the height of consideration ; and your servant
having attained his heart’s desire will continue to bless your
honour’s name and property.

Oh God ! May the sun of wealth always remain shining.
The petition of your devoted Amīr Khān, candidate. Dated
the 30th of January 1889, A.D.

31.—TRANSLITERATION.—Ba huzūr faiz ganjūr janāb Daktar
Sāhib bahādur dāma iqbaluhu.
Gharīb parwar salāmat.

Janāb ‘ālī—‘Arz fidvī kī yeh hai ki banda hafta ‘ashra se ba
āriṇa-i-tap-i-narbatī mubtalā hai ba bāiṣh shiddat-i garmī bukhār
se uz bas majbur hūn akṣar shub ko bawajh harārat ke is darja
wahshat hotī hai ki jisse khwāb o khūrish muṭlaq nahīn hotā,
aur dauran-i-sar har dam rahtā hai jisse iḥtimāl i amrāz i dīmāg

bhī hotā hai. 'Ilāwa az īn fidrī ko taklīf ziyāda yeh bhī hai ki is jagah koi apna hamjīns nahīn jo kisīturah ma'lad pahunchā de Lihāza 'arzī hāzā guzrānkar umedwār hūn ki āgar rukhṣat ek māh ki ḥuṣūr se 'aṭa farmāi jāwe to 'aīn khāwīndī hai tā ki apnī waṭan jākar 'alāwa 'alāj muālaja ke tabdīl i āb o hawā bhī karūn ziyāda ḥadd i ādāb.

'Arzī fidrī Fath Khān Muḥarrir i sarā.

Untis tūrīkh Janwarī san nawāsī Isawī.

TRANSLATION.—*To the storehouse of benevolence Doctor . . .
May his fortune continue.
Cherisher of the poor, hail.*

Sir, your petitioner's request is this, that your servant for the last week or ten days has been down with remittent fever. On account of the severity of the fever he is very much overcome. Most nights, by reason of feverishness, this degree of distraction occurs that sleep and food are altogether banished, and giddiness is constantly present, from which it is probable that there is disease of the brain. Besides this, there is this additional distress to your servant, that in this place there is no relation who can give him any assistance.

Therefore, having presented this petition, I hope that your honour will perhaps grant me leave for one month, then it will be the height of kindness, so that I may visit my own country, and in addition to medical treatment may get a change of air. More is forbidden by respect. The petition of Fateh Khan, writer of the Sarāi. 29th January, 1889, A.D.

32.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Fidrī Hassan Razā Khān Kotwāl kī 'arzī yeh hai ki āj jo paltan Meerath se is chhāonī men pahunchī hai us ke chand sipāhī

ne milkar aise ek gharīb lakaṛhāre ko mārā hai aur uskī lakṛiyān chhīn lī haiṅ wuh bechāra kotwālī meṅ nālīshī honēko āyā. Fīdvī is lakaṛhāre ko hamrāh lekar ṣūbadar bahādur ke pās gayā ki jin sipāhiyōṅ ne is bechāre kī lakṛiyān chhīn lī haiṅ unki shinākht kare. Magar ṣūbadār ṣāhib ne shinākht karne ke liye kisī sipāhī ke khīma meṅ jāne nahīṅ dīyā. Isliye umedwār hūn ki ṣūbadār ṣāhib ke nām hukm ho ki fīdvī ko hamrāh lekar taḥqīqāt meṅ sharīk karen—*faqaṭ*.

‘Arzī Hassan Razā Khān Kotwāl.

TRANSLATION.—*Hail, protector of the poor.*

This is the petition of Hassan Razā Khān Kotwāl that the regiment which has arrived to-day in this cantonment from Meerut, some of its sepoy's having joined together, have so beaten a poor wood-cutter, and have stolen his faggots, that the unfortunate man came to complain to the kotwālī. Your servant having taken the woodman with him went to the subadar, to ask that he might identify the sepoy by whom the wood was stolen, but the subadar would not allow him to enter any sepoy's tent for the purposes of identification. Accordingly, I hope that an order may be issued to the subadar to take your servant with him and make him assist him in the investigation. Enough. The petition of Hassan Razā Khān Kotwāl.

33.—TRANSLITERATION.—*Hindī ‘arzī*.

Srī yut Mahārāja Dhiṁāj Srī Chhattar Dhārī Singh Bahādur ke samīp meṅ Senādhikārī Bhopal Singh kī rām rām pahunche. Bīntī yeh hai ki āpkī āgyā annsār muiṅ ne yuddh bhūmī meṅ apnī senā ki itnī sankhyā parmān bhejī haī ki tīn hazār (3,000) paidal sipāhī shastardhārī aur (2,000) do hazār sowār aur bare bare yoddhāṅ ke sahit topen aur golā bārūd ādī sab yuddh kā

sāmān bhī bhej chukā hūṇ. Lekin ek patr aur samar bhūmī se āyā hai bikhā huā Rakhārang Singh kā, kī yahān shatrūdāl kā barā jor hai. Isse tum log andāj (5,000) pāunch hazār saurā aur do topkhāna aur bhejo, to shatrū kī fauj ko haṭāe sakte haiṇ nahīṇ to shatrūon kī senā hamārī sīmā meṇ āye jāegī, is se yeh bintī kar kahtā hūṇ kī jo sarkār kī āgyā hoṇe to likhe mājik senā aur bhej dāṇ uchit jānke arj kiyā. Tārīkh atharah, mās Phāgun, Sulī.

TRANSLATION.—*Petition.*

To the Possessor of Fortune, King of Kings, Srī Chattardhārī Singh, General Bhopāl Singh sends greeting. This is my petition, that in accordance with your honour's order, I sent the following number from my own army to the battle field, namely, three thousand infantry fully equipped and two thousand cavalry and with the noble heroes, guns and ammunition, *etcetera*. I have also sent all the equipment for battle. But another despatch has arrived from the battle field written by Rakhārang Singh, saying: "Here the enemy is in great force. Therefore do you send about five thousand cavalry and two more batteries of artillery, then we shall be able to defeat the enemy's army, otherwise the enemy's army will invade our territory." Therefore I make this representation that, if your honour orders, then I will send reinforcements in accordance with the despatch. Having considered it reasonable, the petition is made. Dated 18th of month Phāgun, light half.

34.—TRANSLITERATION.—*Hindī Arzī.*

Srī yut Mahārāj Rājā Mānsing Bahādur ke samīp meṇ parjā jāuṇ kī rām rām pahunche. Bintī yeh hāi hī is sāl men barshā

kam huī hai isse ham logon ke kheton mein ann kī upaj aur sāl se ādhī bhī nahīn huī. Ham log bahut tang hogaye haiñ, larke bāle sab dukhī ho rahe haiñ kisī bhānt se nibāh khāne pīne kū nahīn ho saktā hai, aur aisā koī mahājan bhī ham logon ko nahīn milltā, ki jisse karj leke sarkārī māl gujarī patā deñ. Is liye ‘arṣ karte haiñ ki aisī koī sūrat sarkār se hojāe ki jisse ham logon kā nibās āpke rājya mein banā rahe.

Uchit jān ke ‘arṣ kīya tārīkh, 2 January, san athārah sau beāsī Isawi.

TRANSLATION.—*Petition.*

Possessor of fortune, Māhārāja Mānsingh Bahadur.—May this salutation of his subjects reach his august presence. This is the petition that in this year there has been very little rain, on this account there has not been even half the produce of grain in our fields compared with other years. We are in great straits, all our children are in distress, in no way can we supply our wants for food and drink, and moreover we can find no banker from whom we may borrow and pay the Government assessment. For this reason we pray that the Government will be pleased to make some arrangement, by which we may be enabled to live in your honour's kingdom.

Having considered it right this petition is made, dated the 2nd of January, 1882, of the Christian era.

35.—TRANSLITERATION.—*Hindī Arzi.*

Srī yut Māhārājā Dhirāj Rājā Daulat Singh Bahādur ke samīp mein Debī Singh Jamadar kī rām rām pahunche.

Bintī yeh hai kī sarkārī risāle ke sīpāhīyon ne kal ke roj merā bis (20) bīghā khet ghoṛon se charwāe liya aur sārā khet ghoṛon kē

tāpoṇ ke paṛne se nā kām hogaya. Ab us khet meṇ kuchh bhī ann nahīṇ paidā hogā is sūl meṇ sarkārī mālgujārī kaise dūṅga, aur mere larke bālē kyā khāenge, is liye arj kartā hūṇ ki aisā hukm Sarkār se hojāe ki jisse pher kabhī aisī anītī kā kām sīpāhī log nahīṇ karen. Aur mere liye bhī kuchh sahāyetā hoe ki jisse main apne bāl bachōṇ ko pūlan karsakūṇ.

Uchit jān ke 'arṇ ki yā tārīkh unīs Jūn san athārah sau ikānawe Isawī.

TRANSLATION.—*Petition.*

Lord of fortune Maharaja Dhiraj.—Raja Daulat Singh Bahadur. May the salutation of Debi Singh, landowner, reach his presence. The petition is this, that yesterday the soldiers of the Sarkār's cavalry used a plot of land of mine of 20 bighas to graze their horses, and the whole field has become useless from the trampling by the horses' hoofs. Now no corn will grow in that field this year. How shall I pay the Government tax, and what will my children do for food? Therefore I beg that some such order may be issued by the Sarkār, which will prevent the repetition of any such oppressive action on the part of the sepoys, and also that some assistance may be granted me by which I may be enabled to provide for my family.

Having judged it reasonable I have made this request, this 19th of June, 1891, Christian era.

PART V.*

PASSAGES FOR TRANSLATION.

Colloquial Style. 1.

There was a certain Mulla in a village of Pathans. Whatever prayers for the dead they required to be performed, they used to send for him and used to get their business done. When the Shab-i-Barāt came round, from every house there was a demand for him. So one of his acquaintance asked him, saying, "Tell me, friend, how will you manage to-day all alone and in what way will you offer prayers in every house?" He said, "My brother, what have I to do with offering prayers for the dead? Whether the dead man goes to hell or to heaven I have only to look after my daily bread."†

NAQL.

Pathānon kī kisī bastī meṇ ek Mullā thā. Jo kuchh Fātiḥa durūd kā un ko kām hotā, is ko bulā lete aur apnā kām karwā lete. Is meṇ Shab-i-Barāt jo āī to har ek ke ghar se ise bulāhat hūī. Tab is ke kisī āshnā ne pūchhā ki, "kaho, dost, āj tum ikele kyā karoge, aur kistarah ghar ghar Fātiḥa parhoge? Bolā, "Bhāi mujhe Fātiḥa parhne se kyā kām? Morda dozakh meṇ jāe yā bihisht meṇ, mujhe apne ḥalwe māṅde se kām hai."

نقل

پتھانوں کی کسی بستی میں ایک ملا تھا جو کچھ فاتحہ درود کا اُنکو کام ہوتا اسکو بلا لیتے اور اپنا کام کروا لیتے

* The Author's Introductory Exercises in Urdu Prose Composition published by Messrs. Thacker, Spink & Co., will be found very useful.

† Literally, sweetmeats and cakes.

اسمیں شبِ ہرات جو آئی تو ہر ایک کے گھر سے اسے
 بلاہت ہوئی - تب اسکے کسی آشنا نے پوچھا کہ کہو
 دوست آج تم اکیلے کیا کرو گے اور کس طرح گھر گھر فاتحہ
 پڑھو گے - بولا بہائی مجھے فاتحہ پڑھنے سے کیا کام - مردہ
 دوزخ میں جائے یا بہشت میں مجھے اپنے حلوے مانند ایسے
 کام ہی -

Colloquial Style. 2.

A number of young nobles having driven in a peg in a certain place, and having placed a rupee upon it, were engaged in archery, and this was the condition that whoever knocked off the rupee, should take it.

By chance a devotee going to that spot asked alms of them, saying, "Sirs, make some bargain in the name of the Master."

One of them laughing said, "Shāh Sāhib, hit the mark and take the rupee."

The faqīr instantly taking the bow and arrow from his hand having said, "Ya, Ma'būd!" (Oh! thou that art worshipped) shot an arrow at random, when the rupee flew off the peg. They cried Bravo! He ran and picked up the rupee, and said, "How is it, Sirs, the faqīr has got nothing."

One of them said, "Holy man, you have got the rupee, now what do you say?" He said, "Sire, this indeed I got for hitting the peg, the faqīr's alms are still to come."

NAQL.

Kaī ek amīr-zāde kisī jagah ek mekh gār us par rupya rakh tīr-andāzi karte the, aur shart yeh thī ki jo is rupae ko urā de so te. Ittifāqan kisī āzād ne jā wahān suwāl kiyā ki, “Bābā, kuchh Maulā nām kā saudā karo.” Un men se ek ne haṅs kar kahā ki “Shāh Shāhib, nishāna māro aur rupya lo.” Faqīr ne jhaṭ us ke hāth se tīr kamān le ‘yā Ma’būd!’ kar ke tīr aṭkal-pachchū mārā, ki wuh rupya ur gayā. We bole, “Wāh wāh!” Un ne daur kar rupya to uṭhā liyā, aur kahā, “Kyūn bābā, faqīr ko kuchh na milā?” Un men se ek ne kahā, “Sāīn rupya to liyā, ab kyā kahte ho?” Bolā, “Bābā, yeh to mekh mār ke liyā hai, abhī faqīr kā suwāl bāqī hai.”

نقل

کئی ایک امیرزادے کسی جگہ ایک میخ گار آسپر
روپیہ رکھ تیراندازی کرتے تھے اور شرط یہ تھی کہ جو اس
روپی کو آزادے سولے - اتفاقاً کسی آزاد نے جا وہاں
سوال کیا کہ بابا کچھ مولا نام کا سودا کرو - انمیں سے * ایک
نے ہنس کر کہا شاہ صاحب نشانہ مارو اور روپیہ لو - فقیر نے
جہت اس کے ہاتھ سے تیر کہ ان لے یا معبود کر کے تیر اٹکل
پچو مارا - کہ وہ روپیہ ارگیا - وے بولے واہ واہ - اُن نے
دور کر روپیہ تو اُٹھا لیا اور کہا کیوں بابا فقیر کو کچھ نہ ملا

* Note this idiom.

اُنمیں سے ایک نے کہا - سائیں روپیہ تو لیا اب کیا کہتے
 ہو - بولا بابا دیکھ تو میخ مار کے لیا ہے - ابھی فقیر کا سول
 باقی ہے -

Colloquial Style. 3.

A man was a great opium-eater. In his house there was a khidmatgār lately engaged. He asked of him, saying, "My friend, you don't take any intoxicant, I suppose?" He said, "My Spiritual Guide! your slave, except opium, knows no other intoxicant." Hearing this speech, being very pleased, he took out the opium box, and himself having eaten some, gave it to him, and said, "My friend, to-day my heart desires you should cook me some sweetened rice, then we will eat. The khidmatgār said, "Very well," and began to cook it. In the meantime drowsiness came on him, and it was past twelve o'clock. The master calling out said, "Ho, my brother, is the rice cooked or not?" He said, "My Lord it is done cooking, but it wants drying now." He said, "Bring it quickly." To make a long story short, with the utmost difficulty, cooking away from early morning, he got it ready and brought it by the evening. Seeing it, his master said, "Well done! how quickly you cooked and served it!" Hearing just this much, immediately he joined his hands and said, "My Lord, your devoted one will not be able to serve your honour." He said, "How so?" He replied, "Having to hurry so will be the death of me one of these days;" and off he went.

NAQL.

Ek shakhṣ̄ baṛā afīmī thā. Us ke yahān koī khidmatgār nayā nankar huā. Un ne us se pūchhā ki, "Miyān, tū kuchh nashā to

nahīṇ pītā?” Bolā, “Pir Murshīd, ghulām siwāī afīm, aur kisī nashe se āshnā nahīṇ” Yeh bāt sun bahut khush huā; afīm kī dībyā nikāl, un ne āp khāke de kar kahā ki, “Miyāṇ, āj hamārā jī chāhtā hai, mīṭhe chāṇwal jaldī se pakā do, khāeṇ.” Khidmatgār, “Bahut achchhā,” kah ke pakāne lagā. Us meṇ pīnak jo lagī, do pahar guṇar gae. Āqā ne pukār ke kahā ki “Aī bhāī, chāṇwal pake yā nahīṇ?” Bolā ki, “Khudā wand, pak chuke haiṇ, par dam denā bāqī hai.” Kahā, “Jaldī do.” Qīṣṣa kotāh, ba-hazār kharābī fajr se pakāte pakāte, shām ko taiyār kar ke gayā. Dekh kar āqā ne kahā, “Shābāsh! kyā jaldī pakā lāyā hai!” Itnī bāt ke sunte hī, woh hāth joṛ ke bolā ki, “Fīdvī se āp kī naukārī na ho sakegī.” Kahā, “Kyūṇ?” Jawāb diyā, “Aīsī shītābī meṇ ek roz merī jān jātī rahegī” aur chulā gayā.

نقل

ایک شخص بڑا افیمی تھا - اُسکے یہاں کوئی خدمت گار نیا نوکر ہوا - اُن نے اُس سے پوچھا کہ میان تو کچھ نشہ تو نہیں پیتا - بولا پیر مرشد غلام سوائے افیم * از رکسی نشہ سے آشنا نہیں - یہ بات سن بہت خوش ہوا - افیم کی دبا نکال اُن نے آپ کہا کے دیکر کہا کہ عیان آج ہمارا جی چاہتا ہی میتھے چانول جلدیسے پکا دو کھائیں - خدمت گار بہت اچھا کھہ کے پکا نے لگا - اُسمین پینک جو لگی دو پھر گذر گئے آقا نے پکار کے کہا کہ اچھی بھائی

* Note—افیم Corrupt form of افیون opium.

چانول پکے * یا نہین بولا کہ خداوند پک چکے ھین * پر دم
 دہنا بافی ھی * کہا جلدی دو - قصہ کوتاہ * بہزار خرابی
 فجر سے پکاتے پکاتے شام کو تیار کر کے گیا دیکھ کر آقا نے کہا
 شاباش کیا جلدی پکا لایا ھی - اتنی بات کے سنتے ھی
 وہ ہاتھ جوڑ کے بولا کہ فدویسے آپکی نوکری نہوسکیگی *
 کہا کیوں - جواب دیا ایسی شتابی میں ایک روز میری جان
 جاتی رہیگی * اور چلا گیا *

Colloquial Style. 4.

In a certain house five or six sepoy's were sitting, bragging among themselves. One was saying "I have got four wounds." Another would say "five." In short one of them related the history of his fighting and getting wounded. An old wag was sitting near them, and said "My friend, in my youth I too fought hundreds of battles, and I too got thousands of wounds to such an extent that on my whole body there was not left room to put a grain of til. Compared with me who now will fight and who will get wounded?" Immediately on hearing this speech a young soldier among them grew angry and said, "My good Sir, take off your clothes then, let us see where you were wounded so often." He laughed and said, "My good youth that time is now no more, nor are those days now, nor does that youth remain, nor is that strength remaining, nor is even that body itself left. Now what will you see?" Saying this, he made off.

• Note this idiom.

NAQL.

Kisī makān ke bīch pāñch sāt sipāhī baiṭhe āpas meñ dīng mārte the. Koī kahtā, “maiñ ne chār ghāo khāe;” aur koī kahtā thā, “Pāñch.” Gharaṛ har ek ne apne apne larne aur zakhm khāne kā aḥwāl bayān kiyā. Ek būṛhā thaṭhol un ke pās baiṭhā thā. Bolā ki, “Miyāñ, jawānī meñ ham bhī saikṛon larāīyāñ lare, aur ham ne bhī hazāron zakhm khāe, aise ki kahīñ badan par til dharne kī jagah bāqī nahīñ rahī. Hamāre āge ab koī kyā laṛega, aur kyā koī zakhm khāegā?” Itnī bāt ke sunte hī un meñ se ek jawān khafā ho kar bolā, “Barē miyāñ, kapre to utāro; dekheñ, tum ne kahāñ kahāñ ghāo khāe haiñ.” Woh hañs ke bolā, “Miyāñ gabrū, na wuh zamāna rahā, na we dīn rahe, na wuh jawānī rahī, na woh taiyārī rahī, na wuh jism hī rahā. Ab kyā dekhoge?” Itnā kah, bhāg gayā.

نقل

کسی مکان کے بیچ پانچ * سات سپاہی بیٹھے آپس میں
دینگ مارتے تھے - کوئی کہتا تھا میں نے چار گھاؤ کھائے
اور کوئی کہتا تھا پانچ - غرض ہر ایک نے اپنے اپنے لڑنے
اور زخم کھانے کا احوال بیان کیا ایک بوڑھا تعقل آنکے پاس
بیٹھا تھا - بولا کہ میان جوانی میں ہم بھی سیکڑوں لڑائیاں
لڑے * اور ہم نے بھی ہزاروں زخم کھائے - ایسے کہ کہیں
بدن پر تل دھرنے کی جگہ باقی نہیں رہی - ہمارے آگے
اب کوئی کیا لڑیگا اور کیا کوئی زخم کھائیگا - اتنی بات کے

* Note this idiom.

سنتے ہی اُنہیں سے ایک جوان خفا ہو کر بولا - برے میں
 کپڑے تو اتارو دیکھیں تمہے کہاں کہاں گہاؤ کہاے ہیں
 وہ ہنسکے بولا میں گہرو نہ و زمانہ رہا نہ رے دن رے نہ
 وہ جوانی رہی نہ وہ تیاری رہی نہ وہ جسم ہی رہا - اب
 کیا دیکھو گے - اتنا کہہ بہاگ گیا

Colloquial Style. 5.

A Sipahi was a great gambler; when he used to win, from joy he used to get so careless that, if anyone had even stripped off him the clothes he wore, he would not have known it.

In expectation of this ten or a dozen* blackguards used always to stay close beside him, and when they got a chance, used to make his money fly.

One day he went to gamble in some strange assembly, and began to shove the money he won from in front of him, behind him, and the rips who were with him began to make it fly.

In the meantime, some one seeing this said to some one else, "Look! one fellow spends another man's money!" The other answered him, "Haven't you heard this proverb, that you are wondering at this?—

"The blind woman grinds (the corn) the dog eats (the flour.)
 The sinner's wealth goes to nought."

NAQL.

*Ek sīpākī barā jūārī thā. Jab jittā, tab māre khushī
 ke aisā ghāṇīl ho jātā, kī koī us ke pahūne ke kaprē bhī utār letā*

* (Lit. ten, five).

to bhī use ma'lum na hotā. Isī umīd se das pāñch shuhde har waqt us ke sāth lage rakhte, aur jab qābū pāte to us kā māl uṛāte. Ek roz wuh kisī ghair mahfil meṃ juā khelne ko gayā, aur lagā jīt jīt rupae apne āge se pīchhe khishkāne; aur uske sāth ke luqandre lage uṛāne. Us meṃ kisī ne dekh kar ek se kahā kī, “Dekho, kisī ki kaurī, koī uṛāwe !” Dūsre ne jawāb diyā “Kyā yeh maṣal tum ne nahīn sunī jo ta'ajjub karte ho ? kī,

“Andhī pise, kuttā khāe;

Pāpī kā māl akārath jāe.”

نقل

ایک سپاہی بڑا جوارہی تھا - جب جیتتا تب مارے
خوشی کے ایسا غافل ہو جاتا - کہ کوئی اُسکے پہننے کے
کپڑے بھی اتار لیتا تو بھی اُسے معلوم نہ ہوتا - اسی امید
سے دس پانچ شہدے ہر وقت اُسکے ساتھ لگے رہتے * اور
جب قابو پاتے تو اُسکا مال اُراتے * - ایک روز وہ کسی
غیر محفل میں جوا کھیلنے کو گیا اور لگا جیت جیت روپے
اپنے آگے سے پیچھے کھسکانے - اور اُسکے ساتھ کے
لقنڈرے لگے اُرانے اسمیں کسی نے دیکھ کر ایک سے کہا کہ
دیکھو کسی کی کوڑی کوئی اُراوے * - دوسرے نے

* Note this idiom.

جواب دیا - کیا تم نے یہہ عٹل نہیں سنی جو تعجب
کرتے ہو - کہ

اندھی پیسے کتا کھائے
پاپی کا مال اکارتھہ جائے *

Colloquial Style. 6.

A certain gentleman was very fond of horses. One day he bought an Arab : upon this Munshi Badrud Din, by way of well-wishing, said :—" If a Panjabi syce is put on this horse, then it will be well cared for."

Hearing this, the gentleman called the jamadar of the syces from the stable, and ordered him to get a Panjabi syce for him, but the jamadar forgot. Twenty or five-and-twenty days afterwards, one day the gentleman recollected that matter, he had him sent for, and asked if he had got the syce or not. He said, " My Lord, your slave is searching, up to now he has not found one." Hearing this answer, the Munshi said, " What a rascal he is ! He keeps putting you off from a month past, and does not bring you a syce." The syce said :—" My lord and master, I don't mind your calling me a rascal, you are my master, whatever you feel inclined, be pleased to say—but in the presence of one's master there is no harm in speaking the truth. If I may be pardoned for saying so, this is no Maulavi or Munshi, that when you call one, a hundred should present themselves. This, Sir, is a syce, after months of searching you may possibly find one or two, or perhaps you can't even

* Note this idiom.

find one.” Hearing this the gentleman laughed, and the candidates, Maulavis and Munshis, who were then present, were abashed, and Munshi Badrud Din held his tongue for shame.

NAQL.

Kisī ṣāhib ko ghoron kā bahut shauk thā. Ek roz ek A‘rabī ghorā mol liyā. Is men Munshī Badr-Uddīn ne az rāh-i-khair-khwāhī kahā ki, “Is ghore par Panjābī Sāis rahe to is kī khidmāt ba-khūbī ho.” Yeh bāt sunke ṣāhib ne iṣṭabal se sāison ke jama‘-dār ko bulā kar farmāyā ki, “Hamen ek Panjābī sāis lā de.” Lekin jama‘dār bhūl gayā. Bīs pachīs din ke bād ek roz ṣāhib ko woh bāt yād āī. Use bulwā ke pūchhā ki, “Sāis milā yā nahīn?” Woh bolā, “Khudāwand, ghulām dhūndhlā hai, abhī tak nahīn pāyā.” Yeh bāt sun ke Munshī ne kahā “Kyā bad-zāt hai! Ek mahīne se tāl maṭāl kartā hai, aur sāis nahīn lā detā hai.” Bolā, “Pīr o murshid, bad-zāt ke kahne kā main burā nahīn māntā. Ap khudāwand hai, jo mizāj men āwe so kahiye. Par khudāwand ke rū-ba-rū sach bāt kahne men kucch ‘aib nahīn. Taqṣīr mu‘āf ho, yeh Maulavī, Munshī nahīn, jo ek ke bulāne se sau ān ḥāzir hoen. Yeh to sāis hai; mahīnon kī talāsh men ek ādh mil jāe to mil jāe, nahīn to milnā muḥāl.” Yeh sun kar Ṣāhib hanse, aur umīdwār jo Maulavī, Munshī us waqt ḥāzir the, sharminda hue, aur Munshī Badr-ud-Dīn pashīmān ho dam khā rahā.

نقل

کسی صاحب کو گھوڑوں کا بہت شوق تھا - ایک روز
ایک عربی گھوڑا مول لیا - اسمین منشی بدرالدین نے ازراہ
خیر خواہی کہا کہ اس گھوڑے پر پنجابی سائیس رہی تو

اسکی خدمت بہ خوبی ہو یہ بات سنکے صاحب نے اصطبل سے سائیسوں کے جمعدار کو بلا کر فرمایا کہ ہمیں ایک پنجابی سائیس لادے لیکن جمعدار بہول گیا بیس پچیس دن کے بعد ایک روز صاحب کو وہ بات یاد آئی - اُسے بلوا کے پوچھا کہ سائیس ملا یا نہیں وہ بولا خاوند غلام تھوکتا ہی ابھی تک نہیں پایا - یہ بات سن کے منشی نے کہا - کیا بدذات ہی ایک مہینے سے تال متال * کرتا ہی - اور سائیس نہیں لا دیتا ہی بولا پیر و مرشد بدذات کے کہنے کا میں برا نہیں مانتا * آپ خاوند میں جو مزاج میں آوے سو کہئے پر خاوندو نکے زور و سچ بات کہنے میں کچھ عیب نہیں - تقصیر معاف ہو یہ مولوی منشی نہیں جو ایک کے بلانیسے سو آن حاضر ہوئیں - یہ تو سائیس ہی مہینوں کی تلاش میں ایک آدھ * ملجائے تو ملجائے نہیں تو ملنا محال یہ سن کر صاحب غصے اور امیدوار جو مولوی منشی اُس وقت حاضر تھے شرمندہ ہوئے اور منشی بدرالدین پشیمان ہو دم کہا رہا *

* Note this idiom.

Historical. 1.

Alexander learned from his spies that there was an island in the river at a distance of twenty miles; accordingly when the darkness of night came on—and when, by reason of the roaring of the wind and the violence of the rain and the thunder, it was not possible for any noise of his army to be heard—seizing his opportunity, he took with him 11,000 veterans, and in the dead of night crossed the river.

The Hindus fancied that, perhaps a small force might have crossed over; accordingly King Porus gave his son command of a few men and sent him to repel the enemy.

At the very outset King Porus's son was killed, and the army defeated; then indeed King Porus became alarmed, and became aware that Alexander himself had crossed. Without delay he took 4,000 cavalry and 30,000 infantry, with a large number of chariots and elephants, and drew up in battle array to oppose Alexander. King Porus's army evinced great bravery, but could not stand against Alexander's cavalry.

Sikandar ne apne jāsūson se daryāft kar liyā ki das kos ke fōṣile par is daryā mein ek jazīra hai: is liye jab ki rāt andherā huī, aur hawā kā sannātū aur mein ke zor aur bādāl kī garaj mein sipāh kā kuchh shor o ghul sunāi na de saktā thā, mauqa‘ pā kar gyārah hazār purāne sipāhī hamrāh lekar rāṭon rāt daryā pār ho gayā. Hindūon ne yeh khayāl kiyā ki thore se sipahī shāyad ā nikle honge, is liye Rājā Pūr ne apne bete ko thore se ādmī de kar un ke haṭhāne ke liye rawūnā kiyā. Rājā Pūr kā laṛkā to jāte hī kām āyā, aur fauj ne shikast pāī. Tab to Pūr ke kān khare hūe, aur samjhā ki khud Sikandar ‘ubūr kar āyā hai Fauran chār hazār sawār aur tīs hazār piyāde aur bahut se rath aur hathī hamrāh lekar Sikandar ke muqābale par saff-ārā huā. Rājā Pūr

ke sipāh ne barī bahadurī dekhilāi, par Sikandar ke Sowāron ke āge pesh-raft na ga'ī.

سکندر نے اپنے جاسوسوں سے دریافت کر لیا کہ دس
کوس کے فاصلہ پر اس دریا میں ایک جزیرہ ہی اسلئے
جبکہ رات اندھیری ہوئی اور ہوا کاسناتا اور مینہ کے زور اور
بادل کی گرج میں سپاہ کا کچھ شور و غل سنائی نہ دے
سکتا تھا * - موقع پا کر گیارہ ہزار پرانے سپاہی ہمراہ لیکر راتوں
رات * دریا پار ہو گیا ہندوؤں نے یہ خیال کیا کہ تہوڑے
سپاہی شاید اُنکے ہونگے اس لئے راجہ پور نے اپنے
بیٹے کو تہوڑے آدمی دیکر اُنکے ہٹانے کے لئے روانہ کیا
راجہ پور کا لڑکا تو جاتے ہی کام آیا * اور فوج نے شکست
پائی - تب تو پور کے کان کھڑے * ہوئے اور سمجھا
کہ خون سکندر عبور کر آیا ہی - فوراً چار ہزار سوار اور
تیس ہزار پیادے اور بہت سے رتھ اور ہاتھی ہمراہ لیکر
سکندر کے مقابلہ پر صف آرا ہوا - راجہ پور کے سپاہ نے
بڑی بہادری دکھلائی پر سکندر کے سواروں کے آگے پیشرفت
نہ گئی *

* Note this idiom.

Historical. 2.

After the death of Ishāq, with the exception of Subuktigīn, there was no one capable of ascending the throne.

Subuktigīn by birth was a prince of the Persian dynasty, who by the vicissitudes of fortune had been sent in poverty into the service of Alaptigīn the former king of Ghaznī. Alaptigīn, seeing that he was a likely youth, had bought him, and, advancing him by degrees, had raised him to the dignity of commander-in-chief of his army. Now, having wedded the daughter of Alaptigīn, and having become the king's son-in-law, he ascended the throne, and in the very first year of his reign, that is to say, in A.D. 977, he invaded Hindustān, at that time Raja Jaipāl was Raja of Lahore.

He took Lahore and Multan, and after reducing numerous fortresses, and obtaining much plunder, he returned to his own capital, Ghaznī.

Ba'd marne Ishāq ke siwāe Subuktigīn ke koī shakhs lāiq-i-takht-nishīnī na rahā thā, Subuktigīn aśl meṇ ek Shah-zāda Mulk-i-Īrān kā thā, jo ittifāq-i-zamāne se ḥālat-i-iflās meṇ Alaptigīn, bādshāh-i-sābiq-i-Ghaznī kī khidmat meṇ ḥāẓir kiyā gayā thā. Aur Alaptigīn ne us ko honhār dekh kar kharīd liyā thā, aur darja ba-darja taraqqī de kar sipah-sālārī ke rutbe tak us ko pahunchā diyā thā. Ab us ne bādshāh Alaptigīn kī larķī se apnā nikāḥ kar ke dāmād bādshāh kā ban kar takht par julūs farmāyā. Aur apne julūs ke auwal hī sāl meṇ, ya'ne san nan sau satatthar 'Īsawī meṇ, us ne Hindustān par chaṛhāī kī. Is waqt meṇ Rājā Jāipāl Lāhor kā Rājā thā. Lāhor aur Multān us ne fath kīye; aur ka'ī qīl'a fath kar ke, bahut sā māl lūṭ kar phir apne dār-ul-khilāfa Ghaznī ko murāja'at farmāī.

بعد مرنے اسحاق کے سوائے سبکتگین کے کوئی شخص لائق تخت نشینی نہ رہا تھا - سبکتگین اصل میں ایک شہزادہ ملک ایران کا تھا - جو اتفاق زمانہ سے حالت افلاس میں الہتگین بادشاہ سابق غزنی کے خدمت میں حاضر کیا گیا تھا - الہتگین نے اُسکو ہونہار * دیکھ کر خرید لیا تھا - اور درجہ بدرجہ ترقی دیکر سپہ سالاری کے رتبہ تک اُسکو پہنچا دیا تھا - اب اوسنے بادشاہ الہتگین کی لڑکی سے اپنا نکاح * کر کے داماد بادشاہ کا بنکر تخت پر جلوس فرمایا * اور اپنے جلوس کے اول ہی سال میں یعنی سنہ ۹۷۷ ع میں اُسنے ہندوستان پر چڑھائی کی اسوقت میں راجہ جیپال لاہور کا راجہ تھا - لاہور اور ملتان اُسنے فتح کیئے - اور کئی قلعہ فتح کر کے بہت ما مال لوٹ کر پھر اپنے دارالخلافہ غزنی کو مراجعت فرمائی -

Note.—ع is the initial letter of the word عیسوی 'Isawī or the year of our Lord, i.e., the Christian Era ; the Mohammedan era is denoted by the initial letter of the word ہجری Hījri or year of the ہجرة hijra, or flight from Mecca (see page 81).

* Note this idiom.

Historical. 3.

With Sevajee there was a large tribal gathering of the hillmen who inhabit the southern hill-country. These people used to plunder the cities and amass wealth, so that the ruler of Beejapoor, by way of subduing them, despatched a large army, under command of Afzal Khan, to attack Sevajee. Sevajee sent word that he was willing to surrender, but that he wished for a private interview. He (Afzal Khan) agreed to this. Sevajee concealed his army in ambush, and gave orders that, on hearing the sound of the bugle, they should instantly fall upon the enemy's army. Afzal Khan, having put aside the 15,000 men whom he had brought with him, went alone to the rendezvous. Sevajee, with fear in his heart, looking cautiously on all sides, turning round at every step and looking behind him, reached the appointed place. At the instant of meeting, he embraced Afzal Khan, and instantly stabbed him in the belly with a dagger. Afzal Khan, drawing his sword, struck Sevajee a blow on the head with it, but as he had a helmet beneath his turban, he escaped unhurt, and the blow went for nothing. Sevajee struck him a second blow with a dagger and the Khan fell dead.

Sīwājī ke hamrāh pahārī qaum bahut thī jo junūbī kohistān meṇ rahtī haiṇ. Yeh log shahron ko lūtte aur rupya jam'a karte the, ki Bījāpūr ke hākim ne un ke muṭī' karne ke wāste ek lashkar-i-jarrār Afzal Khān ko de kar, Sīwājī par chaṛhāī karne ko rawāna kiyā. Sīwājī ne kahlā bhejā, ki, " Mujhe iṭā't manzūr hai, lekin ek mulāqāt āp se tanhā karnī chāhtā hūṇ." Us ne manzūr kiyā. Sīwājī ne apnī sipāh ghāt meṇ chhīpā dī, aur kah diyā, ki, " Jis waqt bugal kī āwāz suno, fauran duṣhman kī fauj

par ā paryo. Afzal Khān, pandrah hazār ādmīyon ko jin ko wuh apne sāth lāyā thā, alag kar ke tanhā maqām-i-muta‘aiyan par gayā. Sīwājī bhī, dil meṇ dartā huā, chār taraf se hoshyār ho kar, ek ek qadam par pīchhe mur mur kar dekhtā hū, us maqām-i-muta‘aiyan par pahunchā. Jāte hī baghal-gīr ho kar milā, aur wahīn Afzal Khān ke peṭ meṇ khanjar mārū. Afzal Khān ne talwār khīnchī, aur Sīwājī ke sar par mārī; magar chūnki us kī pagṛī ke nīche khod thā, is wāste woh bach gayā, aur wār khālī gayā. Us ne dūsrā khanjar mārū, Khān-i-mazkūr kā kām tamām ho gayā.

سیواجی کے ہمراہ پہاڑی قوم بہت تھے جو جنوبی
کوہستان میں رہتے ہیں یہ لوگ شہروں کو لوٹتے اور روپیہ جمع
کرتے تھے - کہ بیجا پور کے حاکم نے انکے مطیع کرنے کے
واسطے ایک لشکر جرار افضل خان کو دیکر - سیواجی پر چڑھائی
کرنیکوروانہ کیا * سیواجی نے یہ کہلا بھیجا - کہ مجھے
اطاعت منظور ہی * - لیکن ایک ملاقات آپسے تنہا کرنی
چاہتا ہوں * - اومنے منظور کیا - سیواجی نے اپنی سپاہ گہات
میں چھپادی اور کہدیا کہ جسوقت بگل کی آواز سنو فوراً
دشمن کی فوج پر آہڑیو * افضل خان پندرہ ہزار آدمیوں کو

Note.—بگل This word is very frequently used. It is our English word bogle. The Hindustani equivalent would be بوق (m) or ٹرہی (f).

* Note this construction.

جندوہ اپنے ساتھ لایا تھا - الگ کر کے تنہا مقام متعین پر گیا - سیواجی بھی دلمین آرتا ہوا چار طرف سے ہوشیار * ہو کر ایک ایک قدم پر پیچھے مڑ مڑ کر * دیکھتا ہوا اس مقام معین پر پہنچا - جاتے ہی بغلگیر ہو کر ملا اور وہیں افضل خان کے پست میں خنجر مارا * افضل خان نے تلوار کھینچی اور سیواجی کے سر پر ماری مگر چونکہ اسکی پگڑی کے نیچی خود تھا اسواٹھے وہ بچ گیا - اور وار خالی * گیا - اسنے دوسرا خنجر مارا خان مذکور کا کام تمام ہو گیا *

Historical. 4.

When the news of this revolt reached General Nott, who was then in Kandahar, he despatched Colonel Maclaren to punish the mutineers. Had this force reached Kabul, it is certain that the English army would not have suffered such hardships, nor would they have lost so many soldiers.

When this force arrived near Ghazni, it was obliged to return to Kandahar, by reason of the very heavy snow which was falling. The Afghans, after taking Kabul and Ghazni, proceeded to assault Kandahar, but General Nott defeated them : the Afghans were defeated in the majority of the engagements, but many distinguished English officers fell in battle.

Jab ki is balwe ki khabar Janrail Nāt Sāhib ko, jo Qandhār mein the, pahunchī, to unhon ne Karnail Maklāren ko mufsidon kī

* Note this construction.

tanbīh aur tādīb ke wāṣṭe rawāna kiyā. Agar yeh fauj Kābul meṇ pahunḥ jātī, to yaqīn thā ki fauj-i-Aṅgrezī ko is qadr taklīf na hotī, aur na is qadr sipahī tabāh hote. Yeh fauj jab Ghaznī ke qarīb pahunḥī, to ba-sabab kaṣrat bārish-i-barf ke pher Qandhār ko murāja'at kar āī. Afghānoṇ ne ba'd fath karne Kābul aur Ghaznī ke pher Qandhār par ḥamla kiyā, lekin Janrail Nāt Ṣāhib ne un ko shikast dī; akṣar larāiyōṇ meṇ Afghānoṇ ne shikast khāī; par kaī nāmīwar Aṅgrezī 'uhda-dar larāiyōṇ meṇ kām ā'e.

جبکہ اس بلوے کی خبر جرنیل نات صاحب کو جو
قندھار میں تھے پہنچی تو انہوں نے کرنیل مکلاوون کو
مفسد و نیکی تنبیہ اور تادیب کیواہطے روانہ کیا * - اگر یہ فوج
کابل میں پہنچ جاتی * تو یقین تھا کہ فوج انگریزی کو اسقدر
تکلیف نہ ہوتی * اور نہ اسقدر سپاہی تباہ ہوتے * یہ فوج
جب غزنی کے قریب پہنچی تو بمبب کثرت بارش برف
کے پھر قندھار کو مراجعت کرائی - افغانوں نے بعد فتح
کرنے کابل اور غزنی کے پھر قندھار پر حملہ کیا - لیکن جنرل
نات صاحب نے انکو شکست دی * - اکثر لڑائیوں میں
افغانوں نے شکست کھائی * پر کئی نامور انگریزی عہدہ دار
لڑائیوں میں کام آئے *

* Note this idiom.

Historical. 5.

Sher Singh himself was a great libertine, but his Wazir used to perform all the duties of the State. One day the Maharaja Sher Singh was engaged in mustering his cavalry when Jeet Singh, under pretence of showing him a rifle, came close to Sher Singh, and killed him with the rifle. On that very day too Sher Singh's eldest son was killed. In this way great disorder again arose in the State. The Wazir, Dhiyan Singh, also fell by the hands of murderers on the same day. Accordingly his son Heera Singh went to the camp and reported the murder of Sher Singh and his own father and said to the soldiers that, if they would join him, he would increase their pay. The army, who numbered about fifty thousand men, at the very instant of hearing this suggestion, gladly and readily placed their lives at his disposal.

Accordingly Heera Singh took the army and attacked the fort of Lahore, and, after a mild engagement, took possession of the city, and having put to the sword the enemies who had murdered his father, Dhiyan Singh (the Wazir), and the Maharaja Sher Singh, had their corpses dragged through the streets.

Sher Singh khud to barā 'aiyāsh thā, par tamām kārobār sultānat ke us kā wazīr kartā rahtā thā. Ek roz Mahārājā Sher Singh suwāron kī maujūdāt lerahā thā ki Jait Singh, ba bahāna dekhilāne ek bandūq ke, Kūnwar Sher Singh ke pās āyā, aur us ko us bandūq se halāk kiyā. Aur usī roz barā betā Sher Singh kā bhī mārā gayā. Is taur par us Sultānat men pher be-intizāmī burpā huī. Wazīr Dhyān Singh bhī usī roz qātilon ke hāth se maqtūl huā chunānchī isī wāste us ke larke Hirā Singh ne kampū men jā kar Mahārājā Sher Singh aur apne bāp ke qatl kā hā

ẓāhir kiyā; aur sipāhiyon se kahā, kī “Agar tum mere sharīk hoge, to main tumhārī tankh^hwāh meñ izāfa karūnga.” Fauj, jo kī takhmīnan pachās hazār kī thī, ba-mujarrad sunne is bāt ke khush huī, aur us ke sāth sar dene par musta‘idd ho ga‘ī. Chunānchī Hīrā Singh ne fauj hamrāh lekar Qil‘a-i-Lāhor par hamlā kiyā, aur ba‘d ek khafīf larāī ke, shahr par qābiṣ ho gayā, aur un mukhālifoñ ko, jinhoñ ne us ke bāp, Dhyān Singh Wazīr ko, aur Mahārājā Sher Singh ko qatl kiyā thā, tah-i-tegh kar ke un kī lāshoñ ko kūcha ba-kūcha ghasīṭwāyā.

شیرسنگہ خود بڑا عیاش * تھا - پر تمام کار و بار سلطنت کے امکا وزیر کرتا رہتا تھا * ایک روز مہاراجا شیرسنگہ سواروں کی موجودات * لے رہا تھا کہ جیت سنگہ بہ بہانہ دیکھلانے ایک بندوق کے گنور شیرسنگہ کے پاس آیا اور اسکو اس بندوق سے ہلاک کیا اور اسی روز بڑا بیتا شیرسنگہ کا بھی مارا گیا - اسطور پر اس سلطنت میں پھر بی انتظامی برپا ہوئی وزیر دھیان سنگہ بھی اسی روز قاتلوں کے ہاتھ سے مقتول ہوا - چنانچہ اسی واسطے اسکے لڑکے ہیرا سنگہ نے کمپو میں جا کر مہاراجا شیرسنگہ اور اپنے باپ کے قتل کا حال ظاہر کیا اور سپاہیوں سے کہا کہ اگر تم میرے شریک ہو گے تو میں تمہاری تنخواہ میں اضافہ * کر دنگا فوج جو کہ تخمیناً *

* Note this idiom.

پچاس ہزار کی تھی بمُجَرَّد سننے * اِس بات کے خوش ہوئے
 اور اُسکے ساتھ سر دینی * پر مستعد ہو گئے چنانچہ ہیرا سنگھ
 نے فوج ہمراہ لیکر قلعہ لاہور پر حملہ کیا - اور بعد ایک
 خفیف لڑائی کے شہر پر قابض ہو گیا اور ان مخالفوں کو
 جنہوں نے اسکے باپ دھیان سنگھ وزیر کو اور مہاراجہ شیر
 سنگھ کو قتل کیا تھا تہ تیغ * کر کے انکی لاشوں کو کوچہ
 بکوحہ گھومتوایا -

Historical. 6.

On the 1st of July of the year A.D. 1848, another battle took place under the walls of Multan.

In this battle Mull Raj himself took part, but a chance ball having struck his elephant's howdah, from the force of the blow he fell from the elephant to the ground, and, mounting a horse, fled to Multan. This battle lasted six hours, and, although the Multanis fought with the utmost bravery, they could no longer withstand the English army. On the 8th of August of the above year, the English force attacked the Diwan Mulraj, and drove him from a village in which his army was encamped. The English army took possession of that village, and the enemy's force, having fled to a garden which was near the village, encamped and spent the whole

* Note this idiom.

day in bombarding the enemy's position; the English army being harassed, attacked the garden, the battle raged there for an hour and-a-half. English Officers, who had taken part in the former battles of the Punjab, declare that they had never seen the Sikhs fight with so great bravery, nor had their guns ever been so well served. In this battle several English Officers were killed and wounded.

Yakum Jūlāi San 1848 'Īsawī ko, Qil'a-i-Multān kī faṣīl ke nīche ek aur laṛāī huī. Us laṛāī meṇ Mul Raj ba-zāt-i-khud laṛtā rahā; lekin ittifāq se ek gola us ke hāthī ke haude par jo lagā, to ṣadme se wuh hāthī par se nīche gir paṛā aur ghore par sawār ho kar Multān ko bhāg gayā. Yeh laṛāī chhe ghante tak rahī. Agarchi Multānī kamāl shuj'at se laṛe, par Aṅgrezī-fauj ke sāmne ziyāda na ṭhakar sake. Āthwīn Agast san ṣadr ko, fauj-i-Aṅgrezī ne Dīwān Mul Rāj par ḥamla kiyā, aur ek gānw se jahān us kā lashkar khīma-zan thā, us ko mār kar haṭā diyā; aur us gānw par fauj-i-Aṅgrezī qābiṣ ho ga'ī. Dushman kī fauj ek bāgh meṇ, jo kī us gānw ke qarīb thā, bhāg kar muqīm hū'ī aur wahān se dīn bhar gola-andazī kartī rahī. Is liye fauj-i-Aṅgrezī ne mutahaiyir ho kar us bāgh par ḥamla kiyā. Derh ghante tak wahān laṛāī jūrī rahī. 'Uhdadārān-i-Aṅgrez. jo janghā-i-sābiḳ-i-Panjāb meṇ sharīk the, yeh bayān karte haiṇ kī "Hum ne sabhon ko aisī jawān-mardī se laṛte hue kabhī nahīn dekhā, aur na kabhī un kī topen aisī jaldī jaldī chaltī thiṇ." Us laṛai meṇ ka'ī afsarān-i-Aṅgrezī majrūḥ o maqtūl hue.

یکم جولائی سنہ ۱۸۴۸ ع † کو قلعہ ملتان کی فصیل کے نیچے ایک اور لڑائی ہوئی اس لڑائی میں مولراج بد ذات

† Ek hazar āṭh sau aṭṭāhs īsawī.

خود لڑتا رہا لیکن اتفاق سے ایک گولہ اسکے ہاتھی کے
 ہونے پر جو * لگا تو صدمے سے وہ ہاتھی پر سے نیچے
 لڑ پڑا اور گھوڑے پر سوار ہو کر ملتان کو بھاگ گیا - یہ
 لڑائی چھ گھنٹے تک رہی اگرچہ ملتانی لوگ کمال شجاعت
 سے لڑے پر انگریزی فوج کے سامنے زیادہ نہ ٹھہر سکے
 آٹھویں اگست سنہ صدر * کو فوج انگریزی نے دیوان
 مولراج پر حملہ کیا اور ایک گانو سے جہاں اسکا لشکر خیمہ زن
 تھا اسکو مار کر ہٹا دیا اور اس گانو پر فوج انگریزی قابض
 ہو گئی * - دشمن کی فوج ایک باغ میں جو کہ اس گانو
 کے قریب تھا بھاگ کر مقیم ہوئی اور وہاں سے دن بھر گولہ
 اندازی کرتے رہے اس لئے فوج انگریزی نے متحیر *
 ہو کر اس باغ پر حملہ کیا - دیر گھنٹے تک وہاں لڑائی جاری
 رہی * - عہدہ داران انگریزی جو جنگھارے سابق پنجاب
 میں شریک تھے یہ بیان کرتے ہیں کہ ہم نے سبھونکو ایسی
 جوانمردی سے لڑتے ہوئے کبھی نہیں دیکھا - اور نہ کبھی
 انکی توپیں ایسی جلدی جلدی چلتی تھیں اس لڑائی میں
 کئی افسران انگریزی مجروح و مقتول ہوئے *

* Note this idiom.

Narrative Style. 1.

We are very pleased to hear that the rates for registration are either to be reduced from four annas to two annas or have already been reduced, but it is a matter for regret that the fares of the Punjab Northern State Railway are daily rising, and no attention is paid to the arrangements. A friend of ours says that since the officers of the railway, who, in addition to being experienced, were also energetic, have been changed, great falling off has occurred in the management of this line. He said that he was also of opinion, that in the time of Mr. Keene the line was in an excellent state, and that gentleman used to perform his duties with great energy and zeal. The Government arrangements for transport during the Afghan war were much facilitated by that gentleman's excellent arrangements. Under his regime, too, travellers experienced less trouble. The complaints against this line do not need explaining. Our correspondents from time to time have not been backward in bringing them to notice. So that to repeat them will be like always harping upon the same string.* But this demands consideration. Why does not Government direct the attention of its new officers to the arrangements ?

Is bāt ke sunne se kī rusūm-i-Registīrī bajāe chār āne ke do āna muqarrar hone wālī hai, yā ho gaī ham bahut khush hū'e ; lekin is men Panjāb Nārdārī Istēl Relwe kā kirāyā to dīn par dīn barhāyā jātā hai, aur intizām kī taraf muṭlaq tawajjuh nahīn kī jātī. Ek hamāre karam-farmā farmāte haiñ, kī ajsarān-i-Relwe, jo tajriba ke 'alāwa jafā-kash bhī the, chūñki tabdīl kīye ga'e haiñ, is wāṣṭe us lāīn ke intizām men farq ā gayā hai. Unhon ne farmāyā, " Is se hamārā bhī ittīfāq hai kī, Kīn Sāhib Bahādur

• Note this phrase.

ke waqt men lāin 'umda hālat men thī, aur yeh Ṣāhib nihāyat miḥnat aur sar-garmī ke sāth kām karte the. Government ko jang-i-Afghānistān men sāmān-i-bār-bardārī men Ṣāhib-i-mam-dūh kī khush-intizāmī se suhūlat hūī. Musāfiron ko bhī un ke 'ahd men chandān taklīf na thī. Is lāin kī shikāyateṃ muhtāj-i-bayān nahīn. Nāma-nigāron ne waqtan fa-waqtan un ke izhār se kotāhi nahīn kī. Is liye un kā i'āda karnā miṣl us naghme ke hogā jis ke bār bār alāpne se lutf ḥaṣil nahīn hotā. Ab ghaur-talab yeh amr hai, ki Government nae afsaron ko intizām kī taraf kyūn tawajjuh nahīn dilātī.

اس بات کے سننے سے کہ رسوم رجستری بجائے ۴ -
 آنے کے - ۲ مقرر ہونیوالی ہی یا ہوگئی ہم بہت خوش
 ہوئے لیکن اس میں پنجاب ناردون استیٹ ریلوے کا کرایہ
 تو دن پر دن بڑھایا جاتا ہے - اور انتظام کیطرف مطلق توجہ
 نہیں کیجاتی ایک ہمارے کرمفرما فرما تے ہیں کہ افسران
 ریلوے جو تجربہ کے علاوہ جفا کش بھی تھے چونکہ تبدیل
 کئے گئے ہیں اسواسطے اُس لائن کے انتظام میں فرق آگیا ہی
 انہوں نے فرمایا اس سے ہمارا بھی اتفاق ہی کہ کین
 صاحب بہادر کے وقت میں لائین عمدہ حالت میں تھی
 اور یہ صاحب نہایت محنت اور سرگرمی کے ساتھ کام
 کرتے تھے گورنمنٹ کو جنگ افغانستان میں سامان بار برداری
 میں صاحب ممدوح کی خوش انتظامی سے سہولت ہوئی

مسافروں کو بھی اُنکے عہد میں چندان تکلیف نہ تھی اس
 لائیں کی شکایتیں محتاج بیان نہیں نامہ نگاروں نے وقتاً فوقتاً
 انکے اظہار سے کوتاہی نہیں کی اسلیٹی انکا اعادہ کرنا مثل
 اس نغمہ کے ہوگا جسکی بار بار الاپنی سے لطف حاصل
 نہیں ہوتا † * اب غور طلب یہ امر ہی کہ گورنمنٹ نے
 افسروں کو انتظام کیطرف کیون توجہ نہیں دلاتے *

Narrative Style. 2.

The *Indian Daily News* writes that in a few days' time a case will come on in the Police Courts in which a husband has been ill-treating his wife. The age of the wife was eleven years. The husband took her to his house; as the girl would not obey the orders of her father-in-law and mother-in-law, and would not do the work of the house he shut her up in a room, put chains on her feet and handcuffs on her hands, and for two days gave her no food; and in addition to this, she was regularly beaten.

The girl's parents informed the police; the Inspector came and saw the girl in that condition, and had the irons struck off her by a blacksmith.

Now a case is pending against the husband for unlawful imprisonment.

* Note this phrase.

† *Lit.* Like that strain the repeated singing of which is not a source of pleasure.

الاپنا *Alāpnā* is to tune an instrument; to "catch" a tune.

Indiyan Delī Nīūz kahtā hai, ki chand roz ke ba'd Pūlis Kort meṇ muqaddama pesh hogā, ki ek shauhar ne apnī zauja par kaisā zulm kiyā. Zauja kī 'umr gyārah baras kī thī. Shauhar apne ghar le gayā. Chūṅkī laṛkī ne sās susre kā kahnā na mānā, aur ghar kā kām na kartī thī, is liye us ko ek kamare meṇ band kiyā, hāth meṇ hath-karī, pānw meṇ zanjīr dāl dī, do roz dāna pānī na diyā, aur 'alāwa is ke, barābar us par mār pāṛī. Laṛkī ke wālidāin ne Pūlis ko itīlā dī. Inspekṭar āyā, to laṛkī ko usī hālat meṇ dekhā, aur lohār se beriyān kaṭwāin. Ab shauhar par mukaddama-i-ḥabs-i-bejā qāim huā hai.

انڈین ڈیلی نیوز کہتا ہے کہ چند روز کے بعد پولیس
کورت میں مقدمہ پیش * ہوگا کہ ایک شوہر نے اپنی زوجہ
پر کیسا ظلم کیا زوجہ کی عمر گیارہ برس کی تھی شوہر اپنے
گھر لیگیا چونکہ لڑکی نے ساس * سسرے * کا کہنا نہ مانا اور
گھر کا کام نہ کرتی تھی اسلیئے اُسکو ایک کمرے میں بند کیا ہاتھ
میں ہتھکڑیاں پاؤں میں زنجیر ڈال دی دو روز دانہ پانی * نہ دیا
اور علاوہ اسکے برابر اوسپر مار پڑی لڑکی کے والدین نے پولیس
کو اطلاع دی انسپکٹر آیا تو لڑکی کو اسی حالت میں دیکھا
اور لوہار سے بیڑیاں کٹوائیں * اب شوہر پر مقدمہ حبس
بیجا † قائم ہوا ہے *

* Note this idiom.

† See page 115

Narrative Style. 3.

The Story of the Envious and the Envied. †

Two men lived in a great city, and the door of the house of one of them was close to the door of the other. One of those two used to envy the other.

The one who was envied, by reason of the envy and annoyance of the other, wished to leave that city and remove far off, so that that envy, which he bore against him by reason of his nearness, might be removed. Although the envied one always treated the envier well, still he did not refrain himself from his envy. To such a point did this go that the envied one sold that house of his and its furniture, went to another city, and bought a suitable house at the distance of five miles from the city, in which there was a nice garden and a blind well.

That good man, after buying the house, assumed the garb of a faqir and became a dervish.

QIṢṢA ḤĀSID AUR MAḤSŪD KĀ.

Ek bar̄e shahr̄ men̄ do shakh̄ṣ̄ rahte the, aur darwāza ek ke ghar̄ k̄ā dūsre ke darwāze se muttāṣil thā. Ek shakh̄ṣ̄ un̄ men̄ se dūsre shakh̄ṣ̄ par̄ ḥasad̄ kiyū kartū. Maḥsūd ne us ke ḥasad̄ aur āzār̄ dene se, chūhū ki us ghar̄ ko chhor̄ ke bahut̄ dūr̄ jā rahe, t̄ā ki yeh̄ ḥasad̄, jo basabab̄ nazdīk̄ rahne ke wuh̄ munj̄ se rakhtā hai, dūr̄ ho jā'e. Bā-wajūd̄ ki maḥsūd̄ hameṣh̄ā ḥāsīd̄ ke sūth̄ sulūk̄ kiyū kartū, lekin̄ woh̄ ḥasad̄ se būz̄ na ūtū. Yuhūn̄ tak̄ ki maḥsūd̄ ne woh̄ ghar̄ aur̄ asbāb̄ bech̄ kar, dūsre shahr̄ men̄ jā, der̄h̄ kos̄ ke fūṣīle par̄ us shahr̄ se, ek makān-i-ma'qūl̄ mol̄ liyū, ki jis̄ men̄ ek bāgh̄-i-nafīs̄ aur̄ andhū kū'ū thā. Wuh̄ nek̄ mard̄, ba'd̄ mol̄ lene ghar̄ ke, libās̄ faqīrī k̄ā pahn̄ kar̄ darwesh̄ hogayā.

† This and the three succeeding passages are from the Arabian Nights which will be found very useful to the student of Urdu.

قصہ حاسد اور محسود کا

ایک برے شہر میں دو شخص رہتے تھے اور دروازہ ایک کے گھر کا دوسرے کے دروازہ سے متصل تھا ایک شخص اونمیں سے دوسرے شخص پر حسد کیا کرتا محسود نے اوسکے حسد اور آزار دینے سے چاہا کہ اوس گھر کو چھوڑ کے بہت دور جا رہے تاکہ یہہ حسد جو بسبب نزدیک رہنے کے رہ مجھسے رکھتا ہی * دور ہو جائے باوجود کہ محسود ہمیشہ حاسد کے ساتھ سلوک * کیا کرتا لیکن وہ حسد سے باز نہ آتا یہاں تک کہ محسود نے وہ گھر اور اسباب بیچ کر دوسرے شہر میں جا تیرہ کوس کے فاصلے پر اوس شہر سے ایک مکان معقول مول لیا کہ جس میں ایک باغ نفیس اور اندھا کنواں * تھا وہ نیک مرد بعد مول لینے کھر کے لباس فقیری کا پہن کر درویش ہو گیا *

Narrative Style. 4.

In olden times a tailor of Kashgar, which is near the country of Tatar, used to sit in his shop and sew. He was thus sitting one day towards evening, sewing away, when suddenly a hunchbacked man with a drum came along, and sitting down

Note this idiom.

under his shop window began to sing. The tailor was much pleased to hear his singing, and, when it was near the time for him to go home, he said to the hunchback, "If you feel disposed come to my house which is near this, and sing and play." The hunchback agreeing, went to his house. When the tailor, having washed his hands and face, sat down, he began to say to his wife, who was pretty, and of whom he was very fond, "To-day I have brought this man, who sings and plays very well, so as to give you a chance of hearing some singing. If the dinner is ready, bring it." His wife laid the cloth and brought the dinner and placed it before him, and the lady of the house herself sat down with him, and they set to eating, and they made the hunchback too share the repast. By chance, that day, some fish had been cooked in the tailor's house, and, as he was sharing their dinner, they gave the hunchback some fish. As it was very nice the hunchback eat it so carelessly, without taking out the bones, that a bone stuck in his throat.

Agle zamāne meṇ ek darzī Kāshghar kā, jo mutṭaṣil Mulk-i-Tātār ke hai, apnī dūkān par baiṭh kar kapre sīyū kartā. Chumanchi ek roz wuh baiṭhā hūā qarīb shām ke sī rahā thā, ki na-gahānī ek shakhṣ kūza-pusht tabla le kar āyā, aur us kī dūkān ke tale baiṭh kar gāne lagā. Darzī us kā gānā sun kar bahut khush hūā. Jab waqt uske ghar jāne kā qarīb pahunchā, us ne kubṛe se kahā, "Agar tumhārā jī chāhe, mere ghar, jo yahān se qarīb hai chal kar gāo bajāo." Kubṛā rāzī ho kar us ke ghar gayā. Jab darzī mūñh hāth dho kar baiṭhā, apnī bibī se, ki khūb-sūrat thī, aur us ko nihāyat piyār kartā thā, kahne lagā, "Aṇ main tumhāre gānā sunāne ke wāṣṭe, is shakhṣ ko, kī khūb gātā bajātā hai, lāyā hūñ. Khānā, agar taiyār ho, to lāo." Us kī bibī ne dastar khwān bichhā, khānā āge lā kar rakhā, aur

miyān bibī bāham baiṭh kar khāne lage, aur us kubre ko bhī sharik khāne ka kīyā. Ittifāqan us roz darzī ke ghar machhlī pakī thī, aur khāne ke shumūl men machhlī bhī kubre ko dī. Jo woh bahut laṣīz thī, kubre ne, bidūn nikālne kānton ke, is be ihtiyāti se khāyā ki ek kūṇṭā, us ke halq men chubh gayā.

اگلے زمانے میں ایک درزی کاشغر کا جو متصل ملک
تاتار کے ہی اپنی دکان پر بیتھکر کپڑے سیا کرتا * چنانچہ
ایک روز وہ بیتھا ہوا قریب شام کے سی رہا تھا * ناگہانی
ایک شخص کوزہ پشت طبلہ لیکر آیا اور اوسکی دکان کے تلے
بیتھکر گانے لگا درزی اوسکا گانا سنکر بہت خوش ہوا جب
وقت اوسکے گھر * جانے کا قریب پہنچا اوسنے کپڑے سے
کہا اگر تمہارا جی چاہے * میرے گھر * جو یہاں سے قریب
ہی چل کر گاؤ بجاؤ کپڑا راضی ہوکر اوسکے * گھر گیا جب
درزی مونہہ ہاتھ دھوکر بیتھا اپنی بی بی سے کہ
خوبصورت تھی اور اوسکو نہایت پیار کرتا تھا کہنے لگا آج میں
تمہارے گانا سنانے کے واسطے اس شخص کو کہ خوب گاتا
بجاتا ہی لایا ہوں کھانا اگر طیار ہو تو لاؤ اوسکی بی بی نے

* Note this idiom.

Note the construction of the word گھر *ghar*, wherever it occurs in this story the postposition is omitted, see page 31.

Note.—درزی کے گھر *drizi ke ghar* inflected because governed by *پہر* understood.

دسترخوان بچھا کھانا آگے لا کر رکھا اور میان بی بی باہم
 بیتھ کر کھانے لگے اور اوس کبڑے کو بھی شریک کھانے کا کیا
 اتفاقا اوس روز درزی کے گھر مچھلی پکی تھی اور کھانے
 کے شمول میں مچھلی بھی کبڑے کو دی جو وہ بہت
 لذیذ تھی کبڑے نے بدون نکالنے * کانتون کے اس
 بے احتیاطی سے کھایا کہ ایک کانتا اوسکے حلق میں چبھ گیا *

Narrative Style. 5.

THE DESCRIPTION OF THE FOURTH VOYAGE OF SINBAD THE SAILOR.

MY FRIENDS,—In the abundance of merrymaking all the fear and danger of all three journeys was effaced from my heart, so, having forgotten all my calamities and mishaps, the desire came upon me of amassing wealth and property and of seeing wonders. Then having made preparations for the fourth voyage, and having bought those articles of merchandise which were valued and in demand in those foreign countries to which I intended to travel, I set off for Persia. In the middle of my journey, passing by several cities, I arrived at a port, whence I again embarked; and from thence our ship sailed bound for the islands of Farma and other eastern ports. One day suddenly such a gale of wind beat upon the ship, that the captain of necessity lowered the sails of the ship and said to the sailors, "This is a hurricane, be on your guard and look out." In

* Note this idiom.

spite of all their care, it was of no avail; the sails of the ship being torn by the wind went to ribbons, and the ship became unmanageable (*literally*, got out of the power of the captain) to such an extent that running on the sand by reason of its weight, it was dashed to pieces. All the crew together with the freight were lost, but I and a few merchants, by the aid of planks floating along, alighted on an island which was near there. From the shore we went into the island, and by dint of living on wild fruits some degree of strength came to us.

BAYÂN SINDBĀD JAHĀZĪ KE CHAUTHE SAFAR KĀ.

Şāhibo, kaşrat-i-aish o'ishrat se woh sab khauf o khaṭar tīnoṅ safar ke mere dil se jāte rahe. Pher sab āfateṅ aur muşṭibateṅ bhūl ke ishṭiyāq jama' karne māl o āsbāb aur sair karne 'ajāibāt kā āyā, aur ṭaiyārī chauthe safar kī kar ke woh asbāb-i-ṭijārat jis kī khwāhish aur qadr dūr dūr mulkoṅ meṅ thī, aur unhoṅ kī ṭaraf jāne kā irāda kiyā thā, kharīd kar ke Pāras kī ṭaraf rawāna hūā. Aşnā-i-rāh meṅ kitne ek shahr ṭai kartā hūā ek bandar meṅ pahunchā, jahāṅ se pher jahāz par sawār hūā, aur wahāṅ se jahāz hamārā jazāir-i-Farma waghaira banādir-i-sharqī kī ṭaraf jā niklā. Ek din daf'atan aīsā jhoṅkā hawā kā jahāz ko lagā, kī Kaptān ne majbūr ho jahāz ke bādbān nīche kar dīye, aur khalāşiyon se kahā, "Yeh tūfān hai; khabardār aur hoshyār raho." Harchand kī unhoṅ ne kamāl hoshyārī kī, lekin kuchh mufīd na hūī. Jahāz kī pāleṅ bilkull tūfān se ṭukre ṭukre ho ga'in, aur jahāz qābū se nā-khudā ke jātā rahā yahāṅ tak kī bālū par charh kar, basabab bojh ke pāsh pāsh ho gayā sab jahāz ke log ma' māl o asbāb bilkull dūb ga'e; magar main aur chand saudāgar takhton ke suhāre se bahte hūe, ek jazīre meṅ, jo wahāṅ se qarīb thā, jā lage. Kināre se uṭh kar us jazīre meṅ ga'e, aur basabal khāne jangli phaloṅ ke fil-jumla ham meṅ ṭāqat āī.

بیان سندباد جہازی کے چوتھے سفر کا

صاحبو کثرت عیش و عشرت سے وہ سب خوف و خطر
 تیمنوں سفر کے میرے دل سے جاتے رہے * پھر سب آفتیں اور
 مصیبتیں بھول کے اشتیاق جمع کرنے والے اسباب اور میر
 کرنے عجائبات کا آیا اور طیاری چوتھے سفر کی کر کے وہ
 اسباب تجارت جسکی خواہش اور قدر دور دور ملکوں میں
 تھی اور انہوں کی طرف جانے کا ارادہ کیا تھا خرید کر کے
 پارس کی طرف روانہ ہوا اثنائے راہ میں کتنے ایک شہر طبعی
 کرتا ہوا ایک بندر میں پہنچا جہاں سے پھر جہاز پر سوار ہوا
 اور وہاں سے جہاز ہمارا جزائرِ فرمہ وغیرہ بنادر شرقی کی طرف
 جا نکلا * ایک دن دفعۃً ایسا جھونکا ہوا کا جہاز کو لگا کہ کہتاں
 نے مجبور ہو * جہاز کے بادبان نیچے کر دیئے اور خلاصیوں
 سے کہا یہ طوفان ہی خبردار اور ہوشیار رہو ہر چند کہ انہوں
 نے کمال ہوشیاری کی لیکن کچھ مفید نہ ہوئی جہاز کی پالین
 بالکل طوفان سے پہتکے تکتے تکتے ہو گئیں اور جہاز قابو سے
 نا خدا کے جاتا رہا * یہاں تک کہ بالو پر چڑھ کر بسبب بوجہ
 کے پاش پاش ہو گیا سب جہاز کے لوگ مع مال و اسباب

بالکل قریب گئے مگر میں اور چند سوداگر تختوں کے سہارے
 سے * بہتے ہوئے ایک جزیرے میں جو وہاں ہے قریب تھا
 جالگے * کنارے سے اوتھکراوس جزیرے میں گئے اور
 بسبب کھانے جنگلی پہلوں کے فی الجملہ * ہم میں
 طاقت آئی *

Narrative Style. 6.

In short, in the midst of these arrangements, King Badar's father fell sick, and his weakness increased day by day. At last, when he despaired of living, he summoned the councillors of his kingdom, and exacted from them a fresh promise of obedience to King Badar, and then departed from this transitory world. The King Badar and his Queen Gulnār were much distressed at this occurrence, and buried him with great ceremony. Badar, in accordance with the custom, remained in seclusion for a month, and held intercourse with no one; and, in sorrow for his father, wept continually. In the meantime, his mother, and Malik Šālih, the brother of Gulnār, having arrived there with their relations, joined in the general mourning. When they had all finished the mourning ceremonies, Malik Šālih, one day said to his sister Gulnār, "I wonder that you give no thought to the marriage of Badar; if you wish it I will seek for a princess in my dominions who shall be as beautiful as and worthy of Badar." The Queen Gulnār

* Note idiom.

answered, "Hitherto I had not given a thought to this matter, for this reason that I had not seen any wish nor inclination on the part of Badr in this direction, and I shall be very pleased, if some lovely princess is in your mind, inform me of her, so that I may, after enquiry, give you permission to set the matter on foot; I have great confidence, from your affection and kindness that you will seek for some such princess for him."

Alqışsu, isî intizâm men, bāp Bādshāh Badr kâ bīmār hūā, aur roz-ba-roz us kî 'alālat barhtî ga'î. Akhîr jab apnî zindagānî se māyūs hūā, wazīr aur amîr mamlakat ke jama' kīye, aur pher un se wāste itā'at Bādshāh Badr ke mujaddadan 'ahd o paimān liye, aur is 'ālam-i-jānî se riḥlat farmāi. Is ḥādise se Sulṭān Badr aur Malika Gulnār ne bahut jaza' o faza' kar ke, us ko bare tajammul se dafn kīyā. Badr ne, ḥasb-i-dastūr, ek mahīne tak gosha-nashīn ho ke, kisî mutanajjis se mulāqāt na kî; aur apne bāp ke gham menḍin rāt royā kīyā. Is'arṣe men, mān aur Malik Ṣālīḥ, bhāi Gulnār kâ, apne aqrībā ke sāth wahān pahunch kar, sharīk us mātām ke hūe. Jab rusūm-i-mātām-dārî se un sab ne farāghat pāi, Malik Ṣālīḥ ne ek roz apnî hamshīra Gulnār se kahā, "Ta'ajjub hai kî tum ko abtak kuchh fikr Badr kî kat-khudāi kâ nahīn. Agar tumhārî marṛī ho, to mainḍ koî shāh-zādî apne mulkon men, jo ham jamāl aur qābil Badr ke ho, talāsh karūn." Malika Gulnār ne jawāb dīyā kî, "Ab tak mujhe is bāt kâ kuchh khayāl na thā, isī wajh se kî mainḍ ne kuchh raghbat aur khwāhish Badr kî is taraf nahīn pāi thī; aur mainḍ bahut khush hūngī, agur koî shah-zādî ṣāhib-i-jamāl tumhāre khayāl men ho, to mujhe us se āgāhī karnā, tū mainḍ daryāft kar ke tumhen us kî silsila-jumbānî ke wāste ijāzat dūn: aur mujh ko tumhārî mahabbat o shafaqat se yaqīn hai, kî tum koî aisī shah-zādî us ke wāste dhūndhoge.

القصہ اسی انتظام میں باپ بادشاہ بدر کا بیمار ہوا اور روز بروز اوسکی علالت بڑھتی گئی * آخر جب اپنی زندگی سے مایوس ہوا وزیر اور امیر مملکت کے جمع کئے اور پھر ان سے واسطے اطاعت بادشاہ بدر کے مجددا عہد و پیمان لیئے اور اس عالم فانی سے رحلت فرمائی * اس حادثے سے سلطان بدر اور ملکہ گلنار نے بہت جزع و فزع کر کے اوسکو برے تجمل سے دفن کیا بدر نے حسب دستور ایک مہینے تک گوشہ نشین ہو کے کسی متنفس سے ملاقات نہ کی اور اپنے باپ کے غم میں دن رات رویا کیا * اس عرصے میں مان اور ملک صالح بھائی گلنار کا اپنے اقربا کے ساتھ وہاں پہنچ کر شریک اس ماتم کے ہوئے جب رسوم ماتم داری سے ان سب نے فراغت پائی ملک صالح نے ایک روز اپنی ہمیشہ گلنار سے کہا تعجب ہی کہ تمکو ابتک کچھ فکر بدر کی تختدائی کا نہیں اگر تمہاری مرضی ہو تو میں کوئی شہزادی اپنے ملکوں میں جو ہم جمال اور قابل بدر کے ہو تلاش کروں ملکہ گلنار نے جواب دیا کہ اب تک مجھے اس بات کا کچھ خیال تھا اسی وجہ سے کہ میں نے کچھ رغبت اور

* Note idiom.

خواہش بدرکي اسطرف نہین پائی تھی اور میں بہت
 خوش ہونگی اگر کوئی شہزادی صاحب جمال تمہارے
 خیال میں ہو تو مجھے اوس سے آگاہی کرنا * تا میں دریافت
 کر کے تمہیں اوسکی سلسلہ † جنبانی کے واسطے اجازت دوں
 اور مجھکو تمہاری محبت و شفقت سے یقین ہی کہ تم کوئی
 ایسی شہزادی اوسکے واسطے دھونڈھو گے *

* Note idiom.

† سلسلہ جنبانی Shaking the chain—A very common Persian idiom for starting an enterprise.

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